



SONGS ABOUT PORTLAND BY PORTLAND BANDS

- X THE RATS - BURNSIDE
PANIC ON 39th
- X NEW BAD THINGS - KNOTT ST.
PRODUKT
- X WIPERS - DOOM TOWN
- X CALAMITY JANE - MY SPIT
- X POISON IDEA - HOT TIME
- X KURTZ PROTECT - KEEP ON WALKIN
- X I DIG THE RAIN
- X JACKIE O MOTHERFUCKER - MISERY &
FAILING
- X SHARKSKILL - WELCOME TO PORTLAND
- X DEAD MOON - D.O.A.
- X CRACKERBASH - GRESHAM
- X SMEGMA - JUNGLE NAUSEA
- X HUNGRY MOB - ~~STREET~~ PDX
- X BUGSKULL - DID TOWNE
- X THE THIRD SEX - BELLA
- X A RANCID VAT - JOY TO THE WORLD!
- X TONY GREEN - BRIAN'S SONG (721-0115)



livin
in
DOOM
TOWN

HISTORY
ALBINA
GENTRIFICATION



DR MARIE EQU:



&
other
RESISTANCE



gen-tri-fi-ca-tion \jen-trə-fə-'kā-shən\ n (1964) : the process of renewal and rebuilding accompanying the influx of middle-class or affluent people into deteriorating areas that often displaces earlier poorer residents

gen-tri-fy \jen-trə-fī\ vb -fied; -fying vt (1972) : to attempt or accomplish the gentrification of *a vi* : to become gentrified

This idea started in my head last spring. I had just finished working at Outdoor School I was nursing some heart & head breaks. I don't actually remember much from that spring. I do remember biking around lots trying to seek distraction or something consuming. I'd made the decision to split from Portland. That was a big decision for me, silly as it sounds. I remember going to parks in the daytime & thinking too much about where this city is going, thinking about self-destruction & realizing I don't want to do it anymore, thinking about my friend who shot herself, thinkin & feeling things very strongly. I'd go to these two parks & pour my beer in a big coffee people plastic mug & sit on the park tables trying to write letters, trying to draw, trying to write in my journal but would just repeatedly end up drunk crying & pathetic all before 4 PM. I had this plan to do this Nosedive in the format of a bus schedule, make it all about death & gentrification, the lost love of a city, mix in a big fuck you somehow & make about 1000 and then leave them on a bunch of busses. I wanted to include some of the oddball history & still special things about this town. Most of the stuff I know came from other people, grade school, & one book (Wildmen, Wobblies, and Whistlepunks by Stewart Holbrook). The time that I wanted to leave by was getting closer & closer & nothing seemed any clearer so I gave up & hit the road instead. A good choice.

I've been back here since November & have been on an erratic pattern of research. Lots of hours at the library, having tangents & names mentioned in a teeny article become obsessions & now I'm left with a monster of information that I'm attempting to wrestle into a cohesive whole. One of my big hang-ups is that I want to be very complete about what I present, comprehensive. Well it ain't, it is by no means comprehensive. Even though I promise that within a month I won't be living here anymore, this will be an ongoing project. So if you know of interesting stuff, disagree with what I say, find glaring omissions or errors write me & tell me.

"Blast Shatters Glass at McDonalds" A stick of dynamite placed in front of Mc's Saturday morning shattered the whole North end causing over a \$1000 of damage and Mc's closed down for repairs. On September 19 very soon after the re-opening of his store the McDonald's manager had a change of heart. He and his store decided to donate 50lbs of meat a week and paper cups to the Breakfast program. Thanks Ronakl.

PANTHER HEADQUARTERS

On February 18th 1970 two police officers (Stanley Harmon & Ralph Larson) had just taken custody of a ten yr old girl shoplifting suspect when they saw Albert Wayne Williams (19) standing out front of the Panther Headquarters. They supposedly recognized him and knew that he had a warrant out for petty larceny. So the police parked car "57" up on the sidewalk and jumped out drawing their guns and Albert ran inside. The police went to the door and demanded that he come out. KGW Radio was monitoring the police channels and called the HQ to see if they had been raided by the police yet. Inside the panthers locked the door and refused entry to the police telling them that

maybe they could negotiate if the police put away their guns. The policemen refused and kicked down the door. Albert was standing on a loft in the back of the office holding a rifle and fired a warning shot above the police. Stan Harmon then shot Albert, the bullet going through his arm and into his side. He was cuffed and taken out to the patrol car. The police, scared that action would be taken against them and that the people could organize closer to their neighborhood, took Albert to a Hospital in the suburbs instead of Emanuel (right down the block) and then he was moved to Multnomah County Hospital where he was reported in poor condition. The shooting of Albert triggered a march on City Hall the next day by an "unruly" mob. They carried signs reading "FREE THE PANTHERS", "JAIL THE PIGS" and "JAIL THE PIG HARMON". The regular city council session was in full swing when the group tossed open the front doors of city hall, crossed the lobby, and went into the council chambers chanting "POWER TO THE PEOPLE". The Oregon Journal reported that "Quickly filling the room they shouted, waved, clenched fists, and stomped on the spectator benches." The demonstrators, numbering about 200 trapped the city commissioners and Mayor Terry "Skunk" inside while Bill Grundy, a "Black Beret" spent half an hour addressing them on the black community calling for "the removal of these undesirable policemen so many times...but it hasn't done any good. We just want some action". The demonstrators were scheduled to meet again but I haven't found out what became of it. The Panthers held a press conference at their headquarters to discuss the shooting. Nick Chalvoe (Kent Ford's attorney) said that there is "No justification for the violence that erupted," and that Albert was "in the halls of the Multnomah County Court House every day of the two week Kent Ford trial and that the police also knew Williams address and could have arrested him there at any time rather than break into the Panther Headquarters." Albert Williams recovered but was tried and convicted of assault with a deadly weapon. The two policemen were tried and found not guilty. In fact he "did protect his life and others in the vicinity" They even charged KGW with "increasing the chance of violence".

FRED HAMPTON PEOPLES FREE HEALTH CLINIC MALCOLM X PEOPLES FREE DENTAL CLINIC

The Panthers operated the health clinic, opened in 1969, on 109 N. Russel. In its first two years the clinic saw between 75 and 100 people of all colors and ages, all with volunteer doctors and nurses. They treated everything from severe colds to STD's. By 1971 the clinic had tested an estimated 1,200 blacks for sickle-cell anemia, and lead poisoning, a common hazard due to paint peeling in low income neighborhoods. The clinic opened at about 7 pm and did not close until all patients were seen.

The dental clinic, which opened two months after the medical on 2341 N. Williams, was operated three days per week and saw six to nine patients a day. The clinic was staffed by six dentists, numerous nurses, dental students and technicians, all on a volunteer basis. Despite Emanuel expansion and attempts by the FBI to discredit the panthers efforts, through sending letters to Jewish leaders in the city that said the panthers were anti-semitic and sending letters to volunteers that told them they were being used, both clinics, open to the general public, continued to treat about 50 patients a week through 1978.

The year is now 1997 and The Last Poets are still asking "...What ch'all gonna do?" I have been working with kids steadily for 4 years now in camps, out door programs, and in the public school system with Dapo and operation E.A.S.Y.. The need, for programs like these that local Panthers put together in the past, seems just as strong if not more so. These people deserve props in our community and in our local history books. When searching for information to write this I found nothing in books about the history of Portland but all you can eat about the Klans history in our local government and bullshit racist history in the periodicals. change it now. power to the people. Percy Hampton Oscar Johnson. Linda Thornton. Patll. Tommy Mills. Albert Williams. Kent Ford. and all others who stood up.



Article by Scott Hamilton & Deborah Curtis, clipping from Oregonian, & The Bridge



Albert Wayne Williams, shot in the chest and arm, out of Portland Black Panther party headquarters, 3415 NE Union Ave., Wednesday evening

A 19-year-old black youth, Albert Wayne Williams, was shot by police Wednesday at the Portland headquarters of the Black Panther Party.

WB: What about black capitalism in Portland, are the Black Panthers or Black Berets trying to educate people or bring that into discussion?

BP: There are a lot of so-called black capitalists.

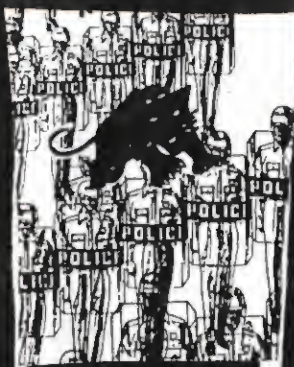
WB: Specifically, the Albina Corporation....

BP: I think the things that happened over this weekend might even change Mayfield Webb's mind about what's going on out here. Mayfield Webb is a lawyer and he's got a lot of people working over there in the Albina Corporation, and if he sees a lot of people going one way, he can't help but go that way himself. And I think that

he feels differently about this being that he is an attorney, and he knows damn well that all these bails of \$40,000, \$25,000 for conspiracy to commit arson --hell, you can rob a bank and you don't get that much bail, you can rob the president, you can get caught for raping the president's woman and don't get that much bail.

WB: The Albina Corporation currently has a contract with the Navy....

BP: Yeah, they have a contract with the Navy, and I heard they had a contract with the Army to make some parts for the M-16.



The best explanation for the police harassment coming out at this time seems to be that the police knew of the Black community's dissatisfaction with the Rose Festival and its "illy white and good for business" orientation, depicting a prosperity unlike an experienced in the Black community. Hoping to prevent rumblings of Black dissatisfaction cutting into white festival business, the police decided to put the Blacks "in their place". The idea being if police could provoke a confrontation, beat some people (especially community leaders), bust them with punitive bail, and generally intimidate the Black community into

opening in a small city with a small population of black people - 18,000. They don't need no 700 police, pigs, in here to watch those 18,000 blacks when they knew they had control of damn near 17,000 of them until last Friday.

WB: What weapons were the police carrying?

BP: Shotguns, machine guns, gas guns, mace and the .38.

WB: Were they using all of them?

BP: They only used the mace, and there was one person shot in the arm over at Lloyd Center.

The Panthers also regularly transport community residents to visit relatives in prisons and they have been involved in legal moves to stop the new state redistricting plan, which splits Albina into four sections.

The breakfasts are more orderly than meals in most school cafeterias. Even a soft drink machine in the church annex is taped up each morning so the children won't spend their lunch money.

"The purpose of our programs is simple," said Black Panther Kent Ford. "To help our people survive."

BLACK PANTHER PARTY: PORTLAND CHAPTER

For the past two years I have off and on been gathering info about the Black Panther party. I have collected PBS's "Eyes on the Prize" and read all kinds of things from Eldridge Cleaver's disturbing books, to Assatta Shakurs fight to freedom and Elaine Browns unexpected rise to lead the party. More recently I've been reading George Jackson and was even able to catch Bobby Seale co-founder of the party at P.C.C. In February. During this whole time I had no idea that there had been a portland chapter. It was just too small of a city and way too white. Even the panther newspapers reported on big events happening in Oakland, LA, New York, Chicago and such but I never saw P-town in the ones that I checked out. (but I have only gone through about 2 yrs and the paper was in print from the mid sixties to the early eighties, so I'm a be a microfichin' mother when the Library opens again. They have almost all of them available and they are definitely worth at least checking out. dontbuystarbucks

I had no idea that right here in stumpdown we had throughout the late sixties and on through the seventies our own panther chapter in the heart of the Albina neighborhood. Although this was a small group (also known as the Neighborhood Committee to Combat Fascism) they were able to accomplish a huge amount

KENT FORD

"We know we have to go through emergency social changes... to liberate ourselves from 400 years of racism and imperialism. I'm not just talking about blacks, but Chicanos, Indians, and poor whites. It's a struggle against the ruling class."

On June 13 of 1969 (Friday) there was a bunch of youth hanging out around Lidlos drive-in on (the then) Union and Shaver. Two police officers were arresting youth for curfew violation when Panthers Kent Ford and Tommy Mills showed up. Ford told the police that he and the other brothers and sisters would see that the curfew violators would get home safely. Instead Ford was arrested and placed into a patrol car. The youth got angry and turned to rioting. They surrounded the car that Ford was placed in and barehanded beat up one of the police officers and popped all four of the vehicles tires. The car that Ford was in managed to escape the crowd as police reinforcements arrived. He was taken to the McDonalds parking lot on Fremont and Union (now Kings Mkt) and beaten. Among other things that went on that night a cabby was pulled from his car and his cab went through the window of Weimers furniture store and there were 12 arrests (including the 2 curfew violators) Ford was charged with "inciting a riot" and a \$5,000 bail was set.

That Saturday and Sunday nights policemen drove around (some drunk) without their badges, their license plates covered, and proceeded to beat people, including women, panthers, and Jimmy "Bang-Bang" Walker (who was the editor of "The Northwest Clarion Defender" among other worthy titles in the Albina community) He was taking pictures of the police brutality that was going on and was grabbed and his film exposed. A TV reporter who was there was forced by police to leave. Another brother who witnessed Jimmy Walker being beat tried to take pictures and his camera was nabbed. But on the other side, Police had their photographers out taking pictures of anybody involved in the rioting or looting. Total arrests for the weekend were an outrageous 136.

That Monday the Black Panthers and Albina Citizens Council (also known as the Black Berets) decided and announced that the white police were no longer needed or wanted in their neighborhood and that they would be patrolling their own peoples community. On Tuesday the Panther/Beret patrols were in effect.

On January 24 there was a "peoples court" for Ford on his riot charges and he was found not guilty. Backers of the people's court were: Neighborhood Committee to Combat Fascism (the Panthers), UFW Boycott Committee, Health RAP, Albina Ministers Alliance, Albina Citizen's Council, The Willamette Bridge, and the Worker's Revolutionary Movement. On February 14 the Oregonian reported "Panther Acquitted of Riot", happy valentines day from an all white circuit court.

In August of 1971 Kent Ford won a civil suit that he had filed against the City of Portland Officials. Ford said that he had been "manhandled" by the cops while being restrained. Ford asked for 50,000 dollars and received 6,000.

GEORGE JACKSON MEMORIAL FREE BREAKFAST PROGRAM

In November of 1969 Ford and others began feeding children free breakfast every day before school between 7 and 9 AM. The meal content depended on foods that had been donated, but the principal of King School admits "the Panthers serve a much better breakfast than we do." When Kent Ford was asked when they would stop he replied "When the government steps forward and gives our people a balanced diet, we'll be glad to stop." In 1970 he said the breakfasts were being served at the Highland United Church of Christ (4637 NE 9th) to about "60 youngsters." By this time the program was being run by Linda Thornton. Food stores in the area were donating goods to the panthers regularly, even Klenows. "It is our belief that the businessmen who take from our community should leave a little something in return. Of course, our image can't hurt us. Some of them see us coming and just hand over the food." Ford is quoted saying in a 1971 Oregonian article.

MC DONALDS

Ford put pressure on the McDonalds at Fremont and Union to donate to the childrens free breakfast program in the beginning of August in 1970. He asked for 1% of their profits or \$300 cash a month. When the McDonalds manager refused, Ford and the panthers led a boycott for a number of reasons; no contributions to the free food program, they practiced racism towards handing out franchises. Panthers wanted Mc's to hire a proportionate amount of blacks in the neighborhood to work there, and they were tired of the McParkinglot being a temporary command post for the police. (McPigs) Ford said that the "People's Strike" (Blacks and Whites were on the picket line together) against McDonalds was designed "to cut into McDonalds business, to show them that being a business in a community means more than just clearing a profit". On the 14th there was a temporary restraining order against the pickets but was found illegal as restraining orders against free speech matters need to have a public hearing. On the 15th they were allowed to return to picket, but only allowed ten picketers at a time and they had to keep themselves and leaflets off the property. On the 23rd the Oregonian reports

With the exception of 1 year in southeast & about 2 years of combined travels, I have lived in N/NE Portland for the last 14 years. My folks moved to 32nd & Prescott when I was 9, thankfully leaving Plattsburgh New York far behind. The first gentrifying I remember being conscious about was the big boom of the mid to late eighties in northwest Portland. It was actually kind of a fierce battle for awhile; tons of anti-gentri. graffiti, bricks through windows, locks glued, posters & on the more square side of things coalitions to save old house & neighborhood newspapers gaining some clout. It was the first place I actually even saw the word 'gentrification', spelled incorrectly on the low income apartment bldg. that my friend Scott lived at with his mom. It was pretty much over & developed by 1991.

The next boom was Hawthorne, a street of bars, porno shops, hard ware stores, one pizza joint, & a head shop. Now the best place in the city to buy angel paraphenelia & a tie dye (the pizza joint & head shop are thriving).

After that in a slow crawl north Belmont, Broadway, upper Fremont; and south to Division & Clinton. On the west side, the invented "Pearl District" & Old Town (still in some crack & heroin induced rigormortis). The old Central Albina district is seeing some economic spunk with our B.P., Nike, & microbrew sponsored Rose Quarter & a frontier Widmer brewery on Interstate & Russel. And ofcourse most noticeably Alberta Street, a basically dead commercial thoroughfare when I was growing up behind it, now Portland's own answer to SF's Mission St.

Alberta is by far getting some of the heaviest commercial pressure in the city. Fenced in on one side by Walnut Park (a strip mall with a police station cynically attached to it) & a soon-to-be Addidas outlet built right on the corner of Alberta & MLK, and on the other side the McMenniman Bros.' bar/community center built in a boarded up school on 33rd.

It doesn't show much sign of slowing down, probably heading North to Killingsworth & west to Albina & Mississippi - my neighborhood for the last two years.

Why is this important to me? 1) Gentrification is a big itch on my ass, as much as any city can be mine, this city is mine & it's in full swing here & it makes me sick. 2) It's a classist process & thusly a sexist, ageist, & racist process as well. 3) It makes neighborhoods ugly. 4) If you're reading this & you are white & live in an ethnically diverse lower class neighborhood you are part of the problem. Punks/Artists/Hipsters/Queers. Regardless of how you stand in that neighborhood whether you grew up there, if you talk to your neighbors, if you're friendly with the local toughs, if you're squatting your very presence makes it easy for the college kids, the liberal yuppie new parents, the professor to conceive of living there. Friends of yours may be inspired to open a record store, a club, a coffee place. Landlords & land owners start understanding this many of whom are patently racist & would rather rent to young white scappers than young black scappers. More folk come, more rents rise, more predatory businesses come (ie-Starbucks)

come in, & with more business & more money means more cops. More cops means more harassment of folks of color, more preferential racist renting & selling practices, land values rise, property taxes go up, & more & more poor people simply can't afford to live in our neighborhood anymore, being displaced generally to dead end suburbs ad nauseum.

Or at least this is how it seems superficially - This was how it seemed to me for a long time. It was with some relief that when I started working on this project that I figured out that the process of gentrification is more complex than that, & in the case of Portland, a slow & long process which has reached its climax in our time. Which in my head moved us punks/hipsters/etc... from instigator to enabler. A cog in the capitalist machine as opposed to the switch. My interest is in how we can change from cogs in to something more dastardly like a wrench or a firecracker, & the first step in that is a little education & that's the purpose of this project.



Walnut Park



MLK



Shady Alberta



Mississippi/Albina

Is it really necessary to have

ARMED GUARDS?

The Oregonian, strike-bound since November 20 of last year, has conceded the services of its detail of Pinkerton guards effective March 31. We believe the Pinkerton service has been recalled because the Pinkerton Company will not permit its security guards on duty at the Oregonian to carry guns.

The Wallace Security Agency is recruiting some 50 guards for use in the struck Oregonian newspaper plant. Applicants answering help wanted newspaper ads were asked about overseas military experience, or whether they had police experience.

APPLICANTS WERE ASKED IF THEY WERE WILLING TO CARRY GUNS AND IF THEY WERE WILLING TO USE THEM!

This action constitutes clear provocation to violence and bloodshed.

Why GUNS when the picket line is peaceful? ? ?

Portland Inter-Union Newspaper Strike Committee
210 S. W. Columbia St.

A strikers' paper called the *Reporter* has graduated from a weekly to a daily, now claims 54,292 circulation. As the strike continued and the *Journal* weakened, Sam Newhouse patiently bided his time. *Journal* circulation fell 40,000 to 148,510. Last week, by long-distance telephone, Newhouse bought the *Journal* for \$8,000,000 in cash. The acquisition makes him No. 2 press lord in the U.S. A. J. Liebling has observed that "freedom of the press extends only to those who own one." With a burgeoning roster of nearly 6,000 stockholders in 47 states, the *Reporter* may very well be the most widely-owned newspaper in the country.

In a black-bordered box on page 11 last Wednesday, president Robert White announced: "Saturday's editions of the Portland *Reporter* are expected to be its last. Recent developments have convinced [us] that financing required to continue publication [some \$100,000] cannot be obtained."

A little girl emptied her piggy bank in the news room: \$9.13. The Century Wilbur Methodist Church deposited a tithe of its Sunday collection—and when that added up to only \$8, the ushers made it an even \$10. The state headquarters of the Oregon Democratic Party sent a check for \$1,000, and the Sisters of St. Mary telephoned to say that they had nothing to give but a prayer. It all seemed that sentimental last week when the Portland *Reporter* (TIME, March 6) struggled back to life after running its own obituary.

The walkout here began on Nov. 10, 1959, against "The Oregonian," a morning paper, and "The Oregon Journal," an afternoon paper. On April 4, 1965, the strike was called off when the unions involved virtually acknowledged defeat.

Feb 11, 1961

"Reporter" goes daily as an afternoon tabloid.

Aug. '61

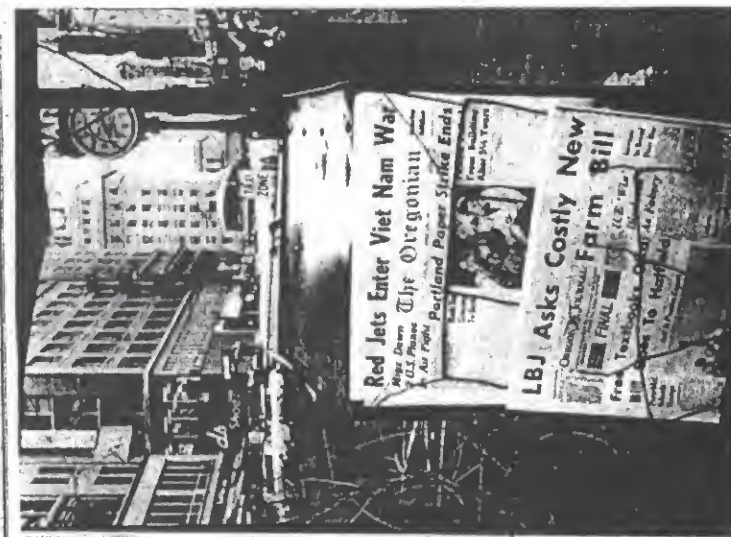
S. Newhouse, Oregonian owner, buys the Oregon Journal

Oct '64

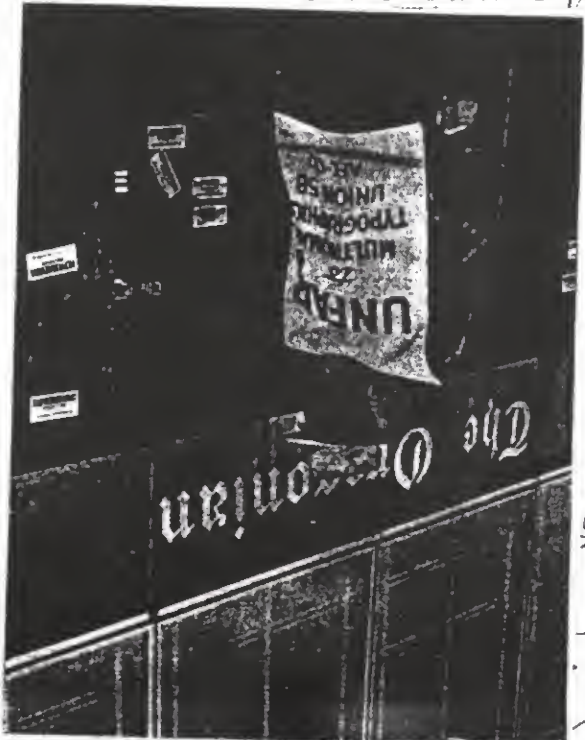
"Reporter" ceases publication

April 4, '65

Strike Discontinued



Miracle in Portland



Half Pro-Strike Size. But the unions were even harder shaken. When the pressmen, among the last of eleven unions to go out, joined the stereotypers, the papers broke out as the papers appeared to be proving their point: that modern, automatic print-shop machinery can run on unskilled labor with far fewer hands than union featherbedding clauses demand. In January, ten newspaper delivery trucks were dynamited, including a member of the stereotypers' negotiating board.

The strike began with Portland's 54 member Stereotypers' Local No. 48, whose key demand was that four-man crews be used on a new German automatic press plate casting machine, designed for operation by one man, that the Oregonian plans to buy. The Journal refused to bargain separately, and the stereotypers walked off both papers, to be followed by members of all the other newspaper unions. At that point the executives, editorial-page writers, ad salesmen, secretaries and other nonunion employees of the Oregonian and the Journal put on yellow aprons and ran off a joint, jury-rig paper on Oregonian presses.



—Carl Vermilya photos
NEWSPAPER, a weekly, was be-
liefed to give their views. In 11
distribution rose to 105,000.

- 1 Nov 10
- 1959
- Strike Begins
- 11 Jan 60
- D. The O.
- Hires 350
- Permanent replacement workers
- 20 Oregonian delivery trucks dynamited
- Feb 11
- 1960
- N. 'Portland' Reporter
- 1st Publishes
- First issue

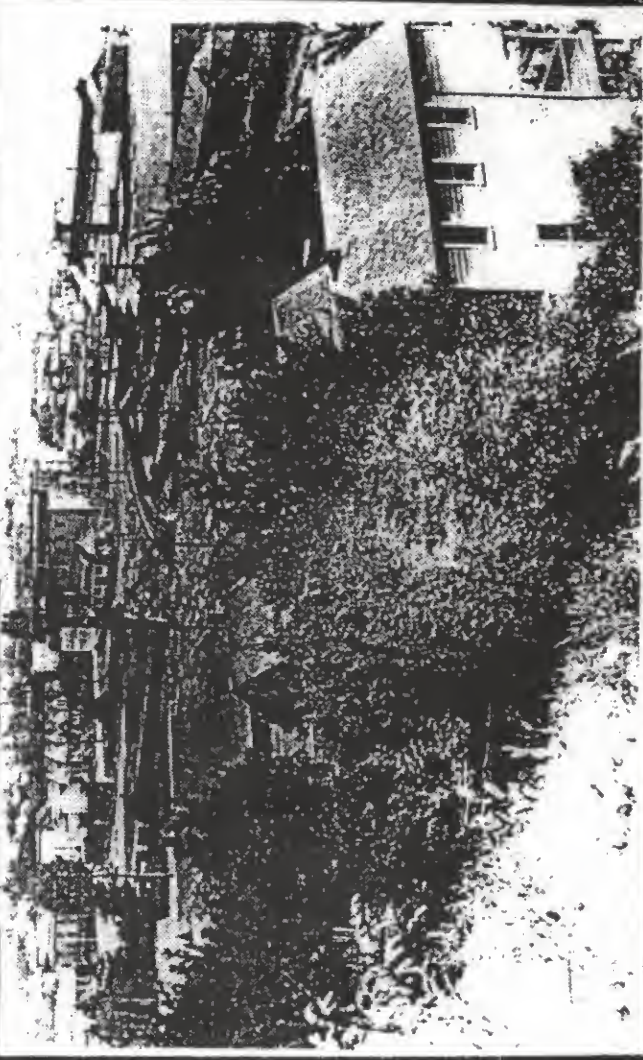
ALBINA

Albina began as its own town, named after the founder's daughter, I believe, which was a derivation of Alberta, where the founder's wife was from. Albina wasn't a very exciting place, like many other eastside communities, it was a few houses & farms surrounded by lots of trees. It's 'industrial sector' was down off the bluff, by the river.

The action started in Albina in 1883 when the Oregon Railway & Navigation Company started building the \$1.5 million dollar Albina Rail Center which would connect the Portland Area with the East Coast. Albina was chosen for this for two reasons. One, land in Albina was much cheaper than in the Huston & Huston burg of Portland. And two, the first bridge across the Willamette had just been completed (the Morrison Bridge in 1887). The Steel Bridge was completed in 1888 & was offering trolley service by 1889.

Albina started growing quickly & by the late 1880's had started developing a heavy immigrant population. The largest being Scandinavian, approx. 3000 of them, with the middle class living & building on top of the bluff, & the working class living closer to the river & the rails. Polish immigrants settled in the area around Interstate & Failing. German-Russians around 13th & Fremont running North to Prescott. And along Union/Milk & 7th was an area referred to as 'Little Russia' for its central Russian population.

CENTRAL ALBINA - Looking from the top of the bluff south. Around the turn of the century.



In February of 1886 in an area-wide anti-Chinese hysteria, Chinese workers & residents were kicked out of Albina.

In 1891 Albina was incorporated into the growing Portland, and in 1893 the Albina Rail Center was finished. Portland historian E. Kimball McCall referred to Albina at this point as a "...medieval fiefdom presided over by the lords of the corporate manor..." the corporate manor of course being the westside based Oregon Railway & Navigation Company. Almost all of Portland's African Americans were employed either in the eastside rail industry, or the westside hotels, yet almost exclusively lived on the westside (old town specifically) where rent was cheap & available. Between 1900 & 1910 Portland's eastside population rose from 32,000 to 120,000. Portland's Black community followed this migration & between 1910 & 1930 housing discrimination was firmly set up with realtors guarding "white neighborhoods" by discriminatory selling practices & covenants aimed at Asian & Black buyers. By 1940 most of Portland's Black population lived in what was known as Central Albina, an area close to the rail, hotel & Shipping industries. This area is now the Coliseum & Rose Quarter, and it's strange to go down to the mall/fountain area & try & imagine it as Portland's first 'inner city'; a gentle slope of dilapidated homes going down to the train tracks.

About the name "Albina"

Pretty much after this point up until the 80's the designation of Albina, in articles of the time & in histories of the area, refers to wherever Black people live. The term central Albina is pretty consistent to the Rose Quarter area & has almost no original structures left. Albina at its most general refers to almost all of inner NINE Portland. I'm currently specifically to the King, Boice, Elmer & Albina neighborhoods.

VANPORT

Vanport was the largest wartime public housing project in the US & the second largest city in Oregon (with a high population of 30,000) at the time. It was located between the Columbia River & Portland, and was set up to provide housing for workers in the Kaiser Shipyards. I wrote a little article about Vanport in Nosedive! #5 so I'm not gonna go too into depth here about its history. What's important about Vanport & the wartime ship industry is that it brought over 160,000 out of state workers/sealers, including 20,000 Blacks. Increasing Portland's African American population ten fold.

Vanport had lots of negatives (shitty construction, shitty administration, highly segregated housing) & a few positives (increased diversity to Portland, increased opportunity to African Americans, & the founding of PDS).

In May of 1948, an early thaw & lots of rain produced high water conditions & Vanport, having been built on a flood plain surrounded by dikes, was a little nervous. The residents were told not to worry though, by the Army Corps of Engineers, as they felt the dikes would hold back the rising flood waters. As conditions got worse the Housing Authority of Portland (Vanport's administrators) looked into evacuation but decided against it because there was only enough emergency housing for approx. 8,500 & food for even less.

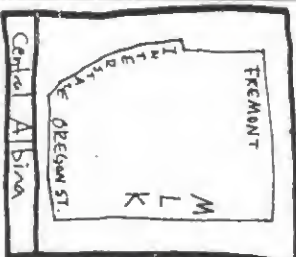
So they told the residents to sit tight & on May 30 a railroad dike broke & Vanport was quickly & completely flooded. The houses having no foundations floated into a big dump. The death toll was, officially, 13, but many people felt that the #s were much higher. Also there was no compensation for lost property or valuables.

Interestingly, at the time of the flood, Vanport had fallen into really bad shape. Vacancy was about 50%.

The Kaiser Shipyards had done some post-war rebuilding & the residents were starting to get homing about the lack of democracy in their city & its state of disrepair. And while I don't think Mother Nature conspired with developers to flood out this prime piece of real estate, both the city & the capitalists were leaving & having over what to do with this poor community.

Where Vanport was is now the trix racetrack, a light industry park, & a golf course without the slightest sign of what had happened here.

While Vanport had a 50% vacancy, Portland was in an extreme post-war housing shortage. Racist union membership & racist real estate practices compounded this problem for Black former Vanport residents, forcing them into the already crowded low income inner city (central Albina neighborhood). On top of this, Albina had some of the oldest & least up kept houses on the Eastside with more than 20% of the homes considered substandard, overcrowded or unsafe.



REDEVELOPE RENEWAL RETARDATION

The first massive clearance of Albina began in 1956 when a city vote authorized the building of the Memorial Coliseum. The Coliseum was thrown down on top of the existing oldest ethnic neighborhood, displacing at least 150 (mostly Black) people, & finally making a white corridor from the westside to the Lloyd Slipping area. Lloyd Center was completed 4 years later, at the time the largest shopping mall in the USA.

THE PDC

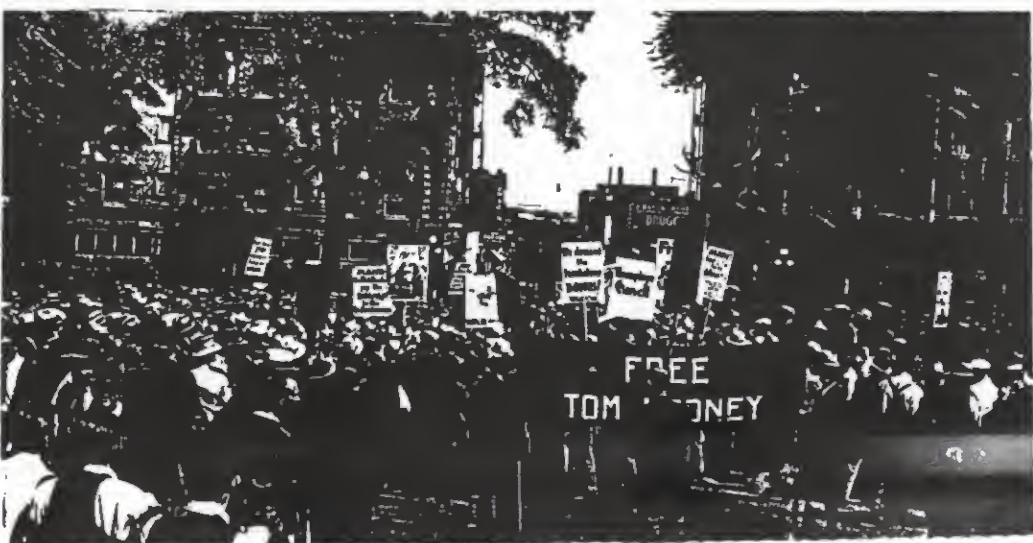
In 1958 the Portland Development Commission was formed by the City Council, new Mayor Terry Schuck, & approved by another city vote. It was created in response to federal mandates concerning inner city slums.

- The PDC was authorized to perform all functions prescribed under title 42 of the US code relating to slum clearance, urban renewal & urban development & redevelopment.
- The PDC was also given authority to promote industrial expansion and location and acquire sub-property, real or personal...

PDX Valentine

SHIT YOW. DID IT HAPPEN? I DINT MEAN IT, AND I WASNT PLANNIN IT BUT THERE IT IS AN I'M SUPERBATTIN MY HEART ALL AROUND MY ALBANE NEIGH. I WAS ONLY HERE FOR A WEEK I SWEAT, EVEN SLEPT A LOT AND WAS SICK + LATE BUT I GUESS THERE'S NO WITHIN AROUND THE BLACK CAT OF LOVE ONCE IT CROSSES YR PATH. YEAH, IVE ALWAYS LIKED PORTLAND-LIKE NICE TOWN NICE FOLKS NICE STRAIGHTFORWARD RIVER. O BUT THIS TIME WHEN WE HUNG OUT, O THIS TOWN O BUT THIS TIME WHEN WE GABBED THE BITE OF WHEN WE HUNG OUT, SHE GABBED THE BITE OF MY NECK WITH THE BRANDY DROBBY MISTLED ME. DOWN MISSISSIPPI HILL WITH RAINY, EMBOW-SCARIN KISSES. EVEN THEN I THOUGHT IT WAS JUST THE SUN BIKE RIDE AND THE MOON BUT TODAY THE SUN GAIN DOWN HAMMERED IN TO ME THE KIND OF TROUBLE I WAS IN. JUST A CHANGE OF LIGHT AND I KNOW IT, AND I GOT THE GADAMMS TO GO WITH IT. GODDAMN IF I AIN'T IN LOVE WITH THE CUELY-INTERMITTENT BLM, THE WARM RAIN, EVERY. THOSE ALONG THE WAY, I'M IN LOVE WITH THREE DWBS. OVA HAW WY, THE HOOKER ON THE CORNER, EVERY BODYWAY DEAL AND EVEN THE CAMEO'S D KISS ISLAND BRIDGE. GODDAMN IF I AIN'T BEEN HERE A MONTH AND DINT SEE IT COMING. GODDAMN IF I AIN'T JUST PLANNING TO GO AND IM BEHIEVIN THAT MY HEARTS WIDE OPEN WITH A BUSTED ZIPPER AND NOBODY SMD NOTHIN. I NEEDED TO GET MY ASS GONE BEFORE I GOTTY EMBARRASSING MYSELF. I KNOW PORTLAND'S ONLY FLIRTIN WITH ME LIKE I DESERVE, WANT EVEN KNOW IM GONE, BUT I'LL BE RIDIN ONE HELLYA CROSS-COUNTRY GIDE/ROAD HEART HINNOVER THESE NEXT FEW DAYS. SIGH.

It'll next time, love, more of



Aug 1-30 Anti-Vietnam War - Uptown Park

Doom Town/Nosedive #8 done March 26th, 1993, Wednesday. All things written by me, Icky, unless someone else's name is attached to it. Portland history contributions & submissions are eagerly accepted. Write me @ The Secret Press-DTLF subdivision, PO Box 6834 Portland, OR 97228 Up next: Shacktowns, Vanport's Town's Unions & unemployed Militancy Due out July 1997? I wreck the Roads!

Sources

The Firebrand and the Isaaks * Copies of the paper are on microfilm at the Historical Society. * There's information on the Isaaks in *Anarchist Voices* by Paul Avrich available at the library. * Emma Goldman also writes about them fondly in *Living My Life*.

The IWW * 1 & 2 are from Sandy Polishuk's excellent paper "The Radicalization of Dr. Marie Equi" that's at the Historical Society. * 3 is from *The Oregonian*. * 4 The Loyal Legion of Loggers and Lumbermen (known as the 4L) was created by an army colonel and payrolled by timber companies to harass and intimidate Wobblies and other unionists. Interestingly, much celebrated local historian, Stewart Holbrook was the editor of the *4L News*. Other sources: * the *Telegram*. * the *Oregon Journal*. * Gordon DeMarco's *A Short History of Portland*. * E. Kimbark MacColl's. * The Growth of a City, a lengthy tome on Portland's growth, with lots of good info on (mostly westside) development here as well. * An oral interview with Morgan Miller. * We Shall All Be All: A History of the IWW by Melvyn Dubofsky. * And Arthur "War Horse" Boose deserves a mention as a longtime Portlander, organizer, and Wobblly paper boy.

The 1934 Dock Strike * 1 from a great interview with Matt Meehan. The 1934 Portland Longshoremen's Strike by David Hardy, a huge student thesis from 1971. Lots of info and another great interview with Dirk DeJonge, an unemployed organizer, who was arrested under the Oregon Criminal Syndicalism Act, and took the case up to the national Supreme Court and had it overturned. You can find it at Reed College in the library. * 2 is from an account by B.A. Green in *The Growth of a City*. Other sources: * A Short History of Portland * The Portland Longshoremen: A Dispersed Urban Community by William Pilcher.

Comrades pt.1 * 1- Both of these stories came from an oral interview with Morgan Miller related to him by Pete Wockesicz and Elmer Anderson.

Conchie's * 1 pulled almost all of my information from one brief article in the *Oregonian* from February of this year. The rest of my research went as far as looking at the vast number of titles of articles in the *Oregonian* index, which were funny and informative in their own way (ie. "Conchie's Put Out Fire" "Conchie's Work In Place of Service"). There's also an excellent article on C.O. guinea pigs in upstate New York in *Guinea Pig Zero #2* (\$2 to PO Box 42351 Philadelphia, PA 19101).

Comrades pt.2 * 1 is from Michael Munk's incredibly lengthy and thorough article "Oregon Tests Academic Freedom In (Cold) Wartime: Reed College Trustees vs. Stanley Moore" in the *Oregon Historical Quarterly* (fall 1996). Other source: * the *Oregonian*.

The Schwabs * 1 the SI.P was part of the founding coalition of the IWW. In 1908 the "Overall Brigade" left from Portland to a national IWW convention in Chicago, riding the rails & organizing along the way. The westerners were the active militant rank & file, and effectively ousted the more theoretical SI.P influence. * Other sources were Avrich's *Anarchist Voices* * The *Oregonian* and the *Oregon Journal*.

Dr. Marie Equi * 1 is from *The Oregonian*. * 2 is from a remembrance of Elizabeth Gurley Flynn by Julia Ruuttila that can be found at the Oregon Historical Society. Other sources: * the *Oregon Journal* * the *Telegram* * Sandy Polishuk's paper mentioned above * "Marie Equi: Queen of the Bolsheviks" by Nancy Kneeger from the 10/83 issue of *Radical America*, a very good lengthy article * They Weep On My Doorstep by Ruth Barnett and Doug Baker, has a little on Equi, and a poem that Dr. Barnett wrote about her

Tom Burns * 1 & 2 are from "Some Notes On an Old Radical" by Stewart Holbrook, from Call Number (fall 1958). Other sources: * the *Oregonian* * "Tom Burns of Burnside: Pioneer Watchmaker and Radical" by Fred DeWolfe (at the OHS).

Theodore Jordan * the *Oregonian* * several pamphlets * the ILD newsletter the *Oregon Defender*

A Miracle In Portland * Matthew ripped a bunch of different stuff out for this. The only one worthy of mentioning is the *Nation*.

Sandy Polishuk * 1 Ray Becker was an IWW class war prisoner, imprisoned after the Armistice Day Massacre in Centralia * 2 She and Eaton (a member of the NAACP) went to a restaurant and ordered a meal. When Ruuttila noticed the "whites only" sign she demanded they leave. He refused, and she left him for good. * 3 In 1971 Cheryl James was a Jefferson High School senior whose brother, a vet just back from Vietnam and stationed in California, went AWOL to marry the mother

of his child. The FBI broke into her parents' house, and she put an agent with a rolling pin while he had her 14 year old brother in a headlock. She was arrested and sent to prison. She was raped in prison and had the baby. Her sentence was commuted to time served in 1973. * 4 Martina Curl was one of the main Communist organizers in Portland. In 1975 Ruuttila and Curl attempted a "sleep-in" at the Pacific Power & Light offices in protest of their rate hikes. Ruuttila told the *Oregonian* that the idea hatched "while I was shivering". They were arrested but charges were dropped. PSU Strike * the *Willamette Bridge* * the *Oregonian* * Dori Hylton's thorough dissertation *The PSU Student Strike of 1970*

W.I.T.C.H. * phone interview with Carolyn Sevannan * the *Willamette Bridge*

Willamette Bridge * 1 from a phone interview with Sandy Polishuk

Thank you Editors: Amy Wrench, Kathy Molloy, Dwayne Nester, Rachel Cha-Cha, & Jon Raymond.

Compasses: Dishwasher Pete, Alon Raab, Sandy Polishuk, Michael Munk, Morgan Miller, Carolyn Sevannan, & Dori Hylton.

Contributors: Matthew Hattie Hein, Moe Bowstern, & Scott Hamilsoi.

Sorry I had to make the type so small.

To All Dwellers of Various Shadowns In The City of Portland:

As of "BUILDING PLATS" ask your cooperation as we are threatened with eviction unilaterally by the police, signed on by certain petty business interests, seeking against not only our interests but the best interests of the great mass of the people of Portland.

— We ask you all to come to the city hall, Thursday, June 20, 1968, at 1:30 PM to protect the unilateral action of the police on our part, as to support a proposition before the city council that will be of great benefit to us and the workers and taxpayers of Portland. We sure and can help us for

— If they unilaterally remove us from our homes now without a place to go, they will do likewise to you. Do not fail us in our need of help or your support.

— Signed by,

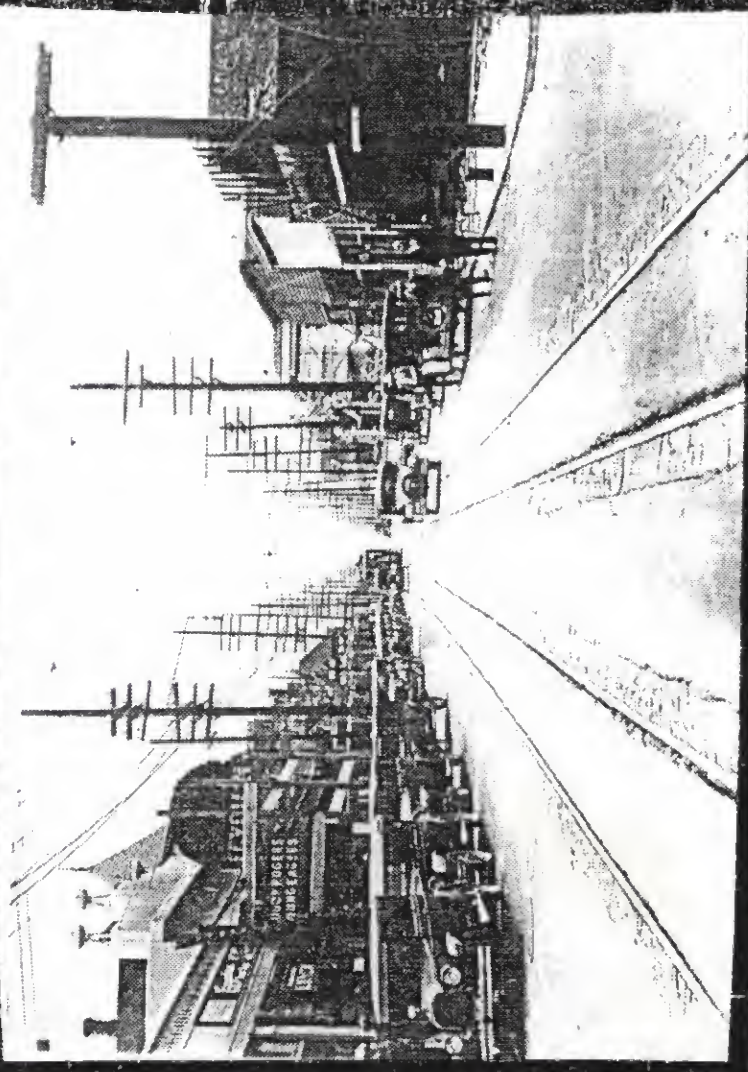
Committee of "BUILDING PLATS"

Places to help out: Copworld mostly involved night now with trying to fight "drug free zones" exclusions. (236.3065) WOC the Workers Organizing Committee. An advocacy, organizing, and activist group for low wage workers. Box 12292, Portland, OR 97212. (284.3856) Food Not Bombs serves every Saturday in the North Park Blocks @, maybe Thursdays under the Burnside Bridge, and maybe in Irving Park? 5:00 (287.7362) Oregon Housing Now! / County Alliance of Tenants Tenants rights organization, operating in the legal and political end as well as doing some cool educational stuff (288.0317) They run a renters rights hotline too, Monday & Wednesday 3 - 5 PM (288.0136) Sisters of the Road Good food for poor people, I've never seen a place like this anywhere else, 133 NW 6th (222.5694) 523 Freedom and Mutual Aid Center Info shop, 223 W. Burnside (223.6696) Liberation Collective Animal liberation group, PO Box 9055, Portland, OR 97207 (230.9990) Outside In Homeless teen shelter, help, counseling, food, etc... Started by radicals in the 60s and still kicks ass. Lots of different things to do, 1236 SW Salmon (223.4121) Portland Alliance Progressive newspaper: 2807 SE Stark (239.0087) KBOO Community radio, 20 SE 8th (231.8032) Critical Mass rides meet the last Friday of every month @ 5:30 at the maze in Waterfront Park IWW Weekly meetings, every Monday. (650.6187) PCUN Migrant laborers union, advocacy, and aid group. Focused mostly on boycotts here in Portland of NORPAC, and Wholesome and Hearty Products (notably Gardenburger) 300 Young St., Woodburn, OR 97071 (503.982.0243)

OLD TOWN - F*CKED UPPEDNESS

Old Town has a great history. It's had a great legacy of names: The North End, The North Burnside District, Big Eddy (to loggers), the Vice District (to cops & puritans) the Bad Lands (to gamblers), & my favorite SATAN CITY (from the fall title by Denn Collins "The Puritan Soldiers of the Lord vs. Satan City." The term Skid Row/Skid Road has its origins in Portland referring to Burnside where they dropped the logs off the hill on skids. Old Town has had a strong 100 year history of bums, opiates, misfits, hobos, shantytowns, gambling, wobbles, speakeasies, prostitution, secret tunnels, and the size of Powell's, & all other types of wild stuff. It's also been home to Portland's Chinese community & early home to the Black Community.

"This area has always had a racially diverse population in contrast to the more homogeneous sections of upper NW & SW Portland."



Looking North to Knott St. @ Burnside. The eggplant building still standing on the left.

Inside or outside the city, commission and the council may find it appropriate or convenient in accordance with comprehensive zoning & redevelopment plans...

The first ghetto improvement program to hit Albina was the Albina Neighborhood Improvement Plan. The ANIP was OK, it was community focussed made up of the upper level neighborhood leaders (clergymen, local businessmen, & other established community activists). The A.N.I. Committee saved 1 million bucks from the feds through the FDC. The money was spent on a tree-planting program, street rehab, home rehab, neighborhood cleanups & creating the foreboding Unthank fork. In 1967 citizens of greater Albina petitioned the city to have some of this money go southward but it was denied due to the

CENTRAL ALBINA STUDY

which the FDC put out 5 years earlier in 1962. In it, Central Albina was found to be worthless in its present residential state. Clearly, urban renewal, largely clearance, appears to be the only solution to, not only blight that presently exists in Central Albina, but also to a rapid spread of that blight to other surrounding areas. The area was slated for light industry & a bike ride through shows that it was almost entirely successful. The area between MLK & Williams is

Still mostly residential, but once you cross Williams only a handful of homes remain. Over a ten year period the PDC & Emanuel knocked over 22 city blocks. Williams Ave, formerly casually known as "the stem" is an incredibly pale shadow of its former happenin self.

EMANUEL & PDC

It all started in the early 60's. Emanuel Hospital felt that its current facilities would be outdated in our first moving 200's coming. So with the help of the PDC it began a shrewd process of expansion. It came to a head in 1970 during the last phases of its development. It came to for destruction were 209 homes. A hospital is no mall or five-story, so it was not seen as entirely evil, yet this "blighted" neighborhood was very important to its residents. In December of 1970 the Emanuel Displaced Persons Association was started by Misses Marjorie, an elderly black ex-school teacher, to fight the destruction of the neighborhood. 158 of the 209 affected were part of the EDPA. First strike by the EDPA was through the courts, trying up the expansion claiming it violated the Civil Rights Act of 1964 which guaranteed no discrimination & citizen participation in federal programs (the PDC was getting HUD \$).

No Luck.

By 1971 the EPDA had pretty much resigned themselves to the fact that they were gonna lose their homes. They moved to fighting for quality in the homes that the PDC were replacing them to. They also made one last chance at rousing public support by offering tours of their neighborhood on Saturdays, showing the not so blighted part of blight.

"In listening to people from all over Portland, we could get the idea that you were doing all of us a favor, that all the homes in the displacement area were bad, & that we should be grateful for your attention."

-Mrs. Neo Mobern.

By 1972 the PDC had bought all the homes in the neighborhood, so you were either moved or paying rent to the PDC. People were feeling increasingly mistreated, used & distrustful of local officials.

One of the last residents to move from the neighborhood was the Fred Hampton Memorial Boyce Medical Clinic, a free health clinic run by the Black Panthers & Health RAP (Research Action Project).

On April 6th after most of the area had been bulldozed, the federal money coming in was not approved of in the new residential budget. The project was halted, leaving many large vacant lots still in existence today.

There was a common feeling at the time, not just by neighborhood activists, that the bulldozing wouldn't have started unless before budget approval (silly Nixon-era budget approval) if it had been in a white neighborhood. Seems to me that the PDC & Emanuel knew the budget might not pass but over three years had made such a bundle of community relations that it just wanted to go through with it, no matter what.

The final action of the EPDA was to ask for a citizens committee to have control over the lots. Take a guess on how the PDC answered.

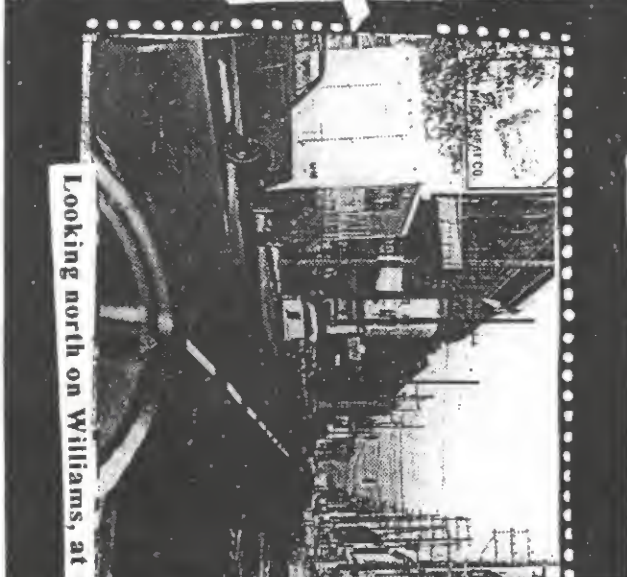
"It's funny, I used to think Urban Renewal was for the people. Now I know it's for places & money & things - not people."

-Mrs. Leo Whittle.

BEFORE EMANUEL



The NW corner of Williams & R



Looking north on Williams, at R

CS: There was a woman from Reed College who was one of the instrumental organizers of WITCH. We were all involved in anti-war activity at that time. We'd heard about the WITCH activity in New York City and we thought we'd like to do those kind of things here in Portland also. I was involved in a couple of actions, I can't remember if they did more than that, or how much more was going on. But one of the first actions that we were involved with was an activity around the Rose Festival Parade. We decided to walk the route of the Rose Festival. And some people were dressed as Rosarians, in suits, and they were holding leashes. And then there were other women dressed in formal with leashes around their neck. The women with formal on had a banner across their chest, y'know a ribbon, that said "sex sells". There must've been 5 couples of women who were doing that. Maybe not that many, maybe three pairs and a few other women handing out leaflets. We walked along.

We were not met very friendly. The most dramatic action was the time Pat Nixon and one of her daughters came to the Centenary Wilbur Church for La Lunal. The Centenary Wilbur Church was kinda the center of anti-war activity, at the time the Vietnam Vets Against the War had their office upstairs. As the Nixons & their whole entourage came in the Vietnam vets dropped confetti down with little messages on it that said "if this were napalm you'd be dead" and that was the first thing they experienced when they went in. And this was when Nixon was trying to cut food stamps and welfare support. Loaves and Fishes had been organized through the centenary Wilbur Church and were being awarded for their volunteerism. So we, the Witches, dressed up in black dresses and black hats that we'd gotten at Goodwill. After they were inside we ran in. We were in the backrow and we came running in there after everyone else had gotten in, and there were all these tall people who'd been blocking our view. So some of the tall women picked up some of the smaller women, oh and I think we must've had our faces painted, and I remember I could just see Pat Nixon's face, as some of these women were lifted up and y'know they were smiling, fake smiles and everything, and then this look of horror came across their faces. We chanted "Mrs. Nixon, troubles mixing, thousands dying, you don't cry," and there was more. Y'know kind of a hex thing. And then we finished it, we ran out. We had plans to disperse in the neighborhood, but then we just ran across the street and we stopped, and all these reporters came barging out after us. I remember this one cynical New York Times reporter saying "Witches? in Portland, Oregon?" He was incredulous that there was something organized like this in Portland.

There was no secret service running after you? NO, that was the amazing thing, that we could run in and do this thing and run out again and there was no evidence of this disturbance. You could never do something like this now. Mary McGruy (a liberal national columnist) was asking after that, that even the first lady can't travel without being harassed by these radical ruffians.

The interview cuts off here. We discussed a few different things. They met and organized through SNAP, the Society for New Action Politics, which was a short lived umbrella group for anti-war activities. WITCH was a fairly spontaneous thing, an idea would hatch, they'd do it and that was that. Ms. Sevanna thinks that many of the political people from that time who dropped out to take care of kids and have a career will now start coming back as retirement age approaches.

Willamette Bridge

"If, sometimes seems as if nothing ever happens in Portland." This is opening of the editorial in the first issue of the Willamette Bridge. The Bridge was a radical newspaper that ran from 1968-1971 with the stated purposes: *to be a bridge to city officials, businessmen, parents, a general citizenry

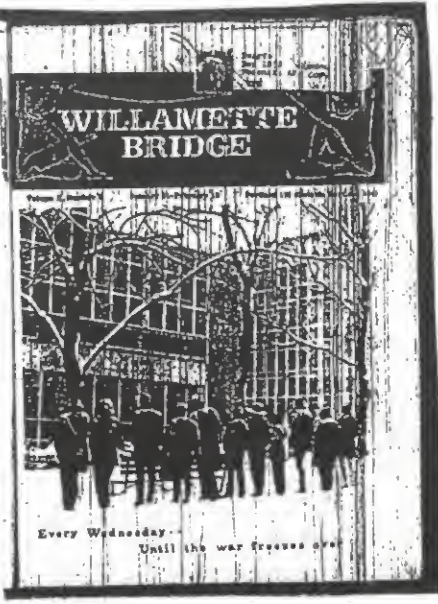
*to provide a platform for controversial issues
*to print news mainstream media ignores
*to give a different slant to news they don't ignore
*to establish more understanding among the peoples of the city. It did pretty well on all these points. It is one of the best local papers I have read, and kicks ass over anything published today. It was founded in 1968 by Michael Wells with Carol Costello, and Russel Kaime. In the first few issues there was info on new projects like KBOO, Outside In, and saving the Old Church. Also articles on happenings by the city, government, debates on slumming, local war resistance, tax dodging, draft dodging, and info on free clinics. As well as nice neighborhood type stuff like how to be a wild hippy without your house catching on fire. Indicative of its times, it grew increasingly more radical.

The most impressive aspect of the Bridge to me was that it did an excellent job of reporting on news within a diverse community. With a mostly white staff and perspective it almost always did a good job of supporting minority struggles without co-opting them. There was lots of info and support on the Black Panthers and other happenings in the PDC. It was pro-labor. It had quite a few women writers, and a lot of coverage of women's and gay liberation. It had one of the earliest articles on bike power that I've seen. There was networking info on different groups and what they were doing. It was constantly showing links between local and international politics. And each issue had a free page, a guide to free food, health care, clothes, money, entertainment, education, etc.

The Bridge was part of the Underground Press Syndicate and would get articles from around the country. The writing was hit or miss, but mostly right on the money. There was lots of diversity in opinion, with different writers disagreeing with each other. They were just very open, it was embarrassing some of the stuff we wrote. Which was OK, the paper had an endearing scrappiness to it. The graphics were very good, scrappy (again) and revolutionary looking but also very readable and creatively laid out.

If you were broke you could go by the Bridge office on Burnside and pick up some copies to sell on the street for 20 cents (you keep half).

It moved to collectively run in 1970, and ended a year later (financial problems among others) without a peep of its imminent demise. Supposedly there's a big stack of them for sale at Hey Joe, but I don't know if they're still even open. There's a complete set on microfilm at the Historical Society, and sporadic issues in the Underground Press Archive at the PSU library (also on micro-film).



WILLAMETTE BRIDGE

Every Wednesday - Until the war forces are

yelling at some cops, calling them names. Next thing I know a horse cop has grabbed Hans (who's right next to me) by the hood of his sweatshirt and is dragging him away. I grab Hans and the horse cop slams my arm with his pipe/club thing. I let go. About 7 cops move in and Hans is getting carried away. I'm screaming at the cops, surprising myself with how loud I am. Some anarchist tells me to tell it to the flying focus camera. What? I don't know. I think Dana gets arrested too, and I run. Run run run. I run all seven blocks to work because I knew I was late, and I'm the projectionist, so I'm the only one who has the keys.

I get into work, help open up, and I call someone to cover my shift. Next, I call my roommate, Megan, to see if she'll call Hans' mom and tell her the bad news. No luck. Hans' mom didn't like me very much. I think she thought I was a bad influence, and didn't know that it was the other way around. I called her up. I told her that Hans was arrested. "What?...Shit, I'm not paying the bail this time, you guys have to deal with that." OK. "Where are you?" At PSU. "WHAT!?" I can't believe you're at work. When I was at PSU and my friends got arrested we didn't go to work right after, we went to the police station." click. That was the first I heard of the PSU strike.

In May of 1970, there was a nationwide campus strike called. In Portland it was organized around four issues: stopping US aggression into Cambodia, protesting the recent Kent State shooting, protesting chemical weapons, and freeing all political prisoners (particularly Bobby Seale).

The first day of action was Wednesday, May 6th. About 1000 people showed up in the Park Blocks by PSU. A strike committee had been set up, but things weren't very organized. Some strikers ran into the cafeteria and began "liberating the food." Dubbed "the Great Cheeseburger Rip-Off", it was the first real confrontation between strikers and non-strikers. The situation was tense, but there was no violence. Another group went to the draft induction center, and had a sit in. 24 were arrested. One student, crossing the street in the park blocks, had been hit by a car and had his leg broken. By that evening barricades had been set up by the strikers around PSU (legally done even). The barricades were made from benches, trash cans, plywood, and other junk. Many of the barricades received names, and had become extensions of different communities, factions, and cliques. They were also the front line of the strike, some passed out pamphlets to passing motorists and pedestrians. PSU's President Wolfe said he would let the school close until Monday (the demand was until May 20th), when a national student committee would decide on further action. Smith Center was allowed to stay open for strike use. On Thursday there was a big march downtown, with a demonstration at city hall, and a failed attempt to rip down the US flag from an office building. That evening there was a big dance at Smith Center which Pres. Wolfe declared an "orgy".

There was also criticism of the Strike Committee. The barricaders said the SC spent too much time planning and not enough time down on the streets. They demanded some rank and file representation, which they got.

Radio Free Portland (pirate radio) was on the scene with round the clock coverage. There was a daily strike paper called *the Barricade*.

On Friday there was memorial protest for the Kent State victims. C. Courtney Walker, a black student, spoke about the need to remember the numerous amount of black militants who had been killed recently, and to question why they didn't have such a large memorial. That evening there was a 1000 strong candlelight parade in the Lloyd Center area.

Monday morning a group of jocks attacked the barricades at 8:30 AM. There was about 20 minutes of fighting, but the barricades remained up. After this the jocks group marched to city hall and demanded that the mayor and the police do something.

The city said the barricades had to be removed. There was deliberation with the strikers of what to do. It was decided that the barricades could come down. There were small altercations at

two barricade clean ups, and human chains were formed to block the roads on to campus.

To keep momentum, workshops were planned for that day on various topics. In a large meeting in Smith Center, a group of rightist rushed in. A heated discussion ensued, but no violence.

At 4:00 PM, 150 cops, walking shoulder to shoulder did a sweep of the park blocks to remove the remaining barricades. There was a standoff at the Hospital Tent (which was actually a geodesic dome). The medical staff told Captain Reiter that they had permit for the tent until Tuesday. Reiter, Pres. Wolfe, and several police and city hall officials advised the mayor to let the tent remain. Mayor Schunk and parks commissioner (and future mayor) Frank Ivarcine gave the orders to remove the tent. A human chain had been formed around the tent, and a crowd of about 3000 were witnessing. The police 'tac squad' moved in wedge-style against the protesters. Students, protesters, photographers, and professors were beaten. 27 were hospitalized. There were some things thrown at the cops, but all in all little resistance from the students. Mayor Schunk claimed that the blood was red dye.

The strikers moved into the Smith Center Ballroom. They were organized into collectives: planning, offensive non-violence, 'Off Ivarcine', SDS, People Against Nerve Gas, different barricade collectives, community speakers, clergy, various department, neighborhood, and apartment collectives, political action, and food.

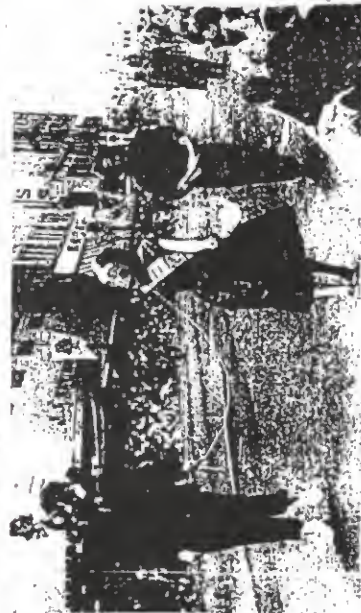
Approximately 4000 marched to city hall, and demanded a conference with Schunk. He refused to speak with them. There was some street theatre (a mock trial of pigs and city officials vs. protesters) and then they marched on back to PSU. Within a few days the strike had vanished.

On May 14th, the following Thursday, 2 black students were shot to death by police at Jackson State University in Mississippi. 50 PSU students petitioned the University to do something. A small ceremony took place and a memorial was built in remembrance.

W.I.T.C.H.

Women's International Terrorist Conspiracy from Hell

I had the pleasure of speaking with Carlyn Sevannan a former member of WITCH over the phone. For two days before the interview I scrambled around trying to get some phone recording equipment. I finally found a phone mic at Kathy's house that worked pretty well, although sometimes it wouldn't work and I couldn't figure out why. But it worked right before the interview, so I figured what the hell. Somewhere about five minutes into it, I leaned back in the chair and accidentally pulled out the mic cord. I fumbled around for a second and put it back in. Unfortunately the interview didn't tape after that. Radio Shack is wack. Ms. Sevannan is an ESL teacher now, and was an elementary school teacher here during her involvement with WITCH.



AFTER EMANUEL

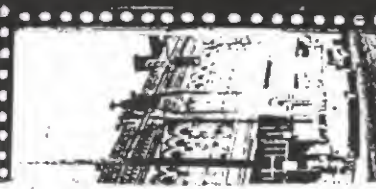


Since 1962 the Portland Development Commission had wrote off the Eliot Neighborhood as being useful only for industrial, commercial, and institutional uses, Williams Avenue, one of the major thoroughfares of the Eliot neighborhood, since the 1930s had been a center for African American community and business. Jazz clubs, restaurants, private clubs, churches, groceries, music stores, laundromats, pharmacies, a YMCA, and the first black owned funeral home.

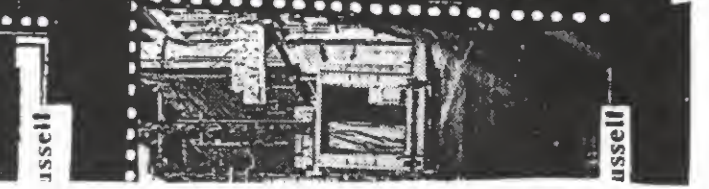
In 1967 Emanuel Hospital announced that, with the assistance of federal grants, it would need to expand to a 19 acre health campus. In 1970 a group called the Emanuel Displaced Person's Association was formed headed by Mrs. Leo Warren. Their were pickets and protests but to no avail. In the end 188 houses were destroyed in the neighborhood. When the grant money ran dry we're left with a large hospital, a few ugly suburban style outpatient facilities, and several large unused vacant lots.

"Didn't they have a long range plan? After all, if your life's investment was smashed to splinters by a bulldozer to make room for a hospital, you could at least feel decent and perhaps tolerable about it; but to have it all done for nothing! Well, what is there to feel?"

-Mrs. Leo Warren



The NW corner of Williams & Russell



Looking north on Williams, at Russell

ALBINA FOSTER PROJECT

TWO FACTS

Between 1950 & 1980 the # of homes in Albina dropped from 5072 to 2169. Hundreds of possible storefront & businesses were destroyed as well. Between 1960 & 1970 Albina lost half of its residents.

W.O.P.

In 1964 the Albina Citizens War On Poverty Program was set up to channel govt. moneys into the neighborhood. The committee for this consisted of Negro men & community activists, with a slightly more liberal bent than the ANPP.

The Neighborhood Service Center was created which had free legal service, family counseling, & a planned parthead program, & a slew of other social services. Two lasting institutions from this still exist: The NE head store & the life center (which is a crisis food & clothing service on MLK).

THE WHITEIFICATION OF THE WEST SIDE

The first step in whiteifying downtown I learned from my high school gym teacher, Mrs. Cheshire (who even though she almost failed me, was surprisingly cool to talk to). Now I chose to go to high school downtown @ Lincoln High, & Lincoln was probably 95% white & probably 30% very rich, as one of its main feeders was the west hills. This was a popular thing for me & many of my eastside counterparts to complain about. I was bitchin' to Mrs. Cheshire about this one day when she told me of a more ethnically diverse Lincoln of old. One boy change was the 1-405 loop being built in the up between 13th & 14th. Demolished by the city (amongst others) were two apartment buildings that were predominantly black/Bam occupied. Trying to imagine my high school with a sizeable minority of young kids was unbelievable as was imagining a small Bam community downtown.

The second step (which happened before the 405) was that I learned of was also the largest, the South Auditorium Urban Renewal Plan. 94 acres (!) just south of downtown were cleared. This area had been Portland's old Jewish, Polish & Italian neighborhoods. Streetfronts, apartment buildings, & homes were cleared to make room for the civic auditorium, & string of Stalinist style apartment complexes.

Now admittedly I like the parks & fountains interspersed between their bohemian condos, because they have no street access, but the atmosphere is definitely along the lines of something like 1964 (Hubbuck) meets Buck Rogers (the TV show). Remnants in this area is an old Polish Catholic church, a few buildings around PSU, the beautiful Quonon to be domed water tower, Lair Hill, & the area around the old Alafette tunnel - 6000 ft. tall. Third step. The tearing out of the docks on the west side of the Willamette in the late 20's. The creation of Harbor Drive, a large auto monastery along the waterfront in the 1940's. And finally the creation of Waterfront Park in the 1970's. Waterfront Park is a long & large beautiful, respite from downtown, but I can't help but think of the mixed change in Portland's character losing the entire riverfront neighborhood, & the shift of many industrial jobs out of Portland's downtown core.

Irving Park Fracas

On July 30, 1967 a group had planned "Sunday in the Park." Scheduled was Elbridge Cleaver, the SNCC photo exhibit, music, dance, & a show by the Black Arts Theatre from SF @ Irving Park. Just who the group was that organized it is unknown, the Die-gonian & clergy blamed it on agitators from CA. As WA, but more seemed to know for sure. It was a scary week too for mainstream whites with large cities in Newark & Detroit & spreading around the country, so news of an event like this caused lots of people in Portland to get worked up. Black clergymen parents not to let their kids go, & the cops? the cops were worried. On Sunday the police had a heavy presence, the FBI showed up with 4 vans, 7 cars, & two Z "plainclothes." FBI agents on foot, & the National Guard out to come too. 100+ young black folks were at the park for the event. The trouble began when the kids started chasing the FBI agents & beating up a Park supervisor who was telling them to leave. Will actually the trouble started when neither Elbridge or the B.A.T. showed up, leaving the stage to some people talking. By newspaper accounts it sounds pretty bitching. Lots of dialogue between the stage & the audience on topics like "the rendition." The trouble grew as the cops came in & the kids started throwing rocks & bottles at passing motorists. The mayhem spread to Union. By night the police had "sealed off" a 30 block area by 200 officers, a curfew was enforced & many arrests were made.

By morning, city leaders thought the trouble was done, but next night there was more firebombing, more arson - firebombs, broken windows, looting, & more car abuse.

fifties. She was involved at that point in the Committee for the Protection of the Foreign Born, which was fighting the McCarran Act, which was the act that let them deport foreigners for their political activity. They were really going after the union people. That was a lot of Asian workers. A lot of Philipinos, but in Astoria it was Firms. They had a HUAC hearing in Seattle in '56 that subpoenaed a lot of the people involved in the committee. She was too. She also was still writing. She still worked for Matt [Mechan] while she was down there. She wrote for the Dispatcher, all that stuff. Then Oscar died very suddenly. By this time she'd taken her grandson to raise, and her mother had a very bad stroke, so she took them all back to here in '64/65. She became involved in the Ladies Auxiliary of the Longshore Union, with their political and legislative chairs. She did a lot of political work there. She got involved in the Cheryl James case. I think we talked about that last time. She was involved in WILPF [the Women's International League for Peace and Freedom], with PANG [People Against Nerve Gas] and also, of course, the anti war movement. Her best friend was Lois Stranahan. Who's still around. She's very hard to get time with while the Legislature is in progress, because she's a citizen lobbyist. She's married to a retired longshoreman. That was her best friend. She and Julia were a little team that went around doing whatever, lobbying, doing demonstrations, whatever. Julia was, whatever picket line was out there, she would just join them.

I heard a tape of her interviewing Elmer Anderson, a Wobbly, and she kept bringing up the Black Panthers and trying to connect them ideologically to the WWII. do you know if she had any involvement with them?

I know she was a real supporter of Angela Davis when she was in jail. She was friends with the local panthers, with Kent Ford. Have you talked to him?

No. I've read a lot about him. He's a nice guy. She was friends with Martina Cur?

Yeah, in '71 she and Martina did this little action at the PP & L. But they'd been friends since the thirties. And she died in '91, in Alaska?

She left within weeks after her eightieth birthday. She joined her grandson, Share, in Anchorage. When did you begin interviewing her?

Oh, in the mid '80s. Was it for the purpose of writing a book about her?

No I just wanted to get her stories, because she was not a healthy person. She amazed us by what she did. How does it feel to be writing a book about, to immerse so much of your time in someone else's life?

Well, it's exciting. It's exciting because she's so inspirational to me. Also I think it's important to do a proper job, so people will understand unions differently. Younger people especially. A lot of people I talk to have such negative attitudes about unions. I don't think they understand what things were like before them. That was really Julia's reason to do this with me. I think that's why she never brought up things like her involvement with the Progressive Party, because she was interested in talking about the unions. And that's what she thought was important. And in many ways it is, but it's also the story of this amazing woman. She had a lot of adversity in her life. Two very unhappy marriages, three abortions, and her grandson became a drug addict. Poverty her whole life. Yet she never ever gave up being an activist and she never gave up her ideals. She never made excuses. She never said, "I've got too much to deal with in my personal life. I'm not gonna do this anymore." Right up to the end.

I went up to visit her in Anchorage two months before she died. It was during the Gulf War, and on Saturday they had a little demonstration, and I mean little. It was a military town. But she wanted us to go. And the visiting nurse was late, she shows up as we were walking out of the house and she says "Sorry, you're late. I've got to go protest the war." That was her story. She was a very unusual dedicated person, so I'm proud to be associated with her.

Do you think the negative view of unions comes from the... that unions are perceived as good ole boys, right wingers and those were the people who were allowed to remain active with the unions? Right. A lot of what Julia talks about is the purge of the reds. You've come across that yourself. Julia was forced out. Well, she chose to leave. And she talks about that in the interviews. The competition for leadership, a lot of people were just interested in putting themselves forward and getting a cushy job. Certainly that isn't what organized the unions. The Longshore Union did not get like that. There are very few positions where when you get elected that you get off the waterfront. The limit was one year and then you gotta go back. Harry Bridges never took a salary higher than any active longshoreman. There were other unions that got kicked out of the CIO for being like that. Other radical unions. The UE for example. And even if you want to criticize the leadership of the unions now, there's lots of challenges to that right now, and regardless they still protect the workers. I think people don't understand what's at stake. That's what Julia wanted people to know.

I think you answered my only other question, of what role history has in the community, or which community history serves, know what I mean?

Oh boy. Well, it's part of our collective experience. It's part of our wisdom. I think that we would exhibit more history in our life if we knew our history better. There's these myths about objectivity, and there's histories out there that we wouldn't call people's histories. So I think it's a real important that we have our own, and that we learn from them.



PSU STRIKE

The last "hot" that I was in, was a few days after the Rodney King verdict. It started off pretty big, with a diverse group of people. There were speakers I think in Pioneer Square and then a march up to city hall and more speakers and some cheesy singing. I went with my friend Hans. His mom and step-dad were there too. They split (as most of the adults did) and told us to stay out of trouble. What was left was a bunch of scraggly young folk, not many, maybe 50 or 60. After some standing around, a small group took the lead "On to the justice center!" and everyone else followed. The cops, who'd been keeping a respectful distance earlier, suddenly grew larger and more sinister looking. At the justice center we set up on the steps, different folks were taking turns speaking, debating what to do. The cops were about a half block away, in the park across the street and down the block. Well some young anarcho-punk took a brick or a rock or something and hucked right through the U Bank window. It was mayhem from there. The cops charged and we ran down the block. Past the Lotus down to where the MAX tracks run down Yallahill. The horse cops were at a full trot, I remember Dana the skinhead

about her yet.
Did you run into Julia Ruuttila while researching Equi?
No, I met her in the anti-war movement. She was very active, very involved. She was only in her fifties then.
Yeah, I went through her file at the historical society, it was pretty amazing. Will you talk about her a bit?
Sure. Well, her father (John Godman) had come to Oregon to pass for white.

What was her father's nationality?
I don't know beyond the fact that his mother had been a slave. And his father was the slave owner. This happened after she was a slave. She was much much younger than him. He had actually fought on the union side. When he came back from the war, she was really young, but he eventually married her. (Ruuttila's) father had went to college but he was unable to get a decent job where he lived because he was black. He was an engineer. So he came out here. When he sent for his transcripts they had 'Negro' written across the top. So he started working in lumber camps. But he became, because of his skills as an engineer, an advisor. He also became involved with the Wobblies. The thing that she loved to talk about, well there were various places they lived in Eugene, but they also lived in Dexter on a farm. That these Wobblies and other radicals traveling up and down the coast would stay with them. Big Bill Haywood, Elizabeth Gurley Flynn, and various other radicals. So she got a lot of political education listening through the key hole at night. Her mother (Ella Padan Godman) was a socialist. Active in the Socialist Party, and active working for suffrage, which was a bone of contention between her parents because the Wobblies didn't believe in voting. But her mother definitely did. Her mother also got birth control information from Margaret Sanger and passed it out, which was illegal at the time.

So she had that background, and Julia got married really young. She ended up in the late 20s living in Linnton in company housing with her husband and child. She really wasn't political, she was trying to write the great working class American novel. The politicizing event was the Longshoremen's Strike in 1934. They were just beginning to try to organize the mill, but it was an AFL union. She was very anti AFL. But when she saw the '34 strike she realized that this was industrial war and that they belonged in it. And she went back and told her husband that they should get involved in this union. And they did. The union got organized, there was a strike in 1935 when they got recognition. But they weren't happy in the AFL. They were in what was called a 'federal union'.

There was such a pressure in that period for these AFL unions to organize these [unskilled workers], that they didn't know what to do with them. They didn't fit in their trade unions. So they organized these federal unions that were sort of like holding unions, and they would put them there, and theoretically move them to an appropriate trade union from there. There was no where to move them, and the [trade unionists] didn't want them. Like the carpenters didn't want these guys in their union, out-voting them. So they just left them in the federal unions, and some of them went to a convention and they weren't allowed to vote. So when the CIO shows up, they were ripe to switch. In, I think, it was '37, maybe '36. When the mill workers voted to go CIO, they had AFL contracts with their employers. There was this lock out, because the employers did not want CIO. They were the radicals and commies, and they were scared of them. In most cases they won and were able to get their CIO unions in. In some cases they were not and there were (and still are) two unions. But you wanted to know about Julia. So Julia was very involved in the lock out. She was president of the Ladies Auxiliary that had started.

Of the Woodworkers?

Of the IWA, well I guess it wasn't the IWA at that point, but it was. Did you ever see the movie "Salt of the Earth"?

No.
Well you must see that. It's by blacklisted Hollywood people. It's

about how these women were able to make a difference in the strike. The whole principal of the Ladies' Auxiliary being if the wife is telling the husband that he better go back to work because they can't feed the kids, the strike is not going to be successful. They organized the women to go to the meetings and to say 'hang in there, we're behind you'. They did a lot of work to get themselves fed. A big part of which was getting themselves on welfare. They went to welfare and welfare said 'you don't deserve this, your husbands have jobs, they should go to work'. The Oregon Worker's Alliance gave them a lot of advice. They did big demonstrations. They had lots of meetings to get themselves public support. They eventually got themselves on welfare. They got a doctor to come and to give them a lecture on birth control. Which was pretty revolutionary at that time. She recommended diaphragms. They went and demonstrated at the medical school until they gave them appointments to be fitted. Y'know, they also had big parties and such.

Julia claims that at the mills, they had a strong women's Auxiliary, none of them folded. None of the men went back to work. There were ones where lockout lost because the guys went back. That was a big part of what she did there. That was around the same time she started doing the Ray Becker work. And you know about that.

Yeah. So her husband was a millworker.

Oh yeah. She wouldn't have been in the Auxiliary if he wasn't. He worked at Linnton, in the West Oregon Mill. He was what would've been called a shop steward for the union. He was very involved.

Which husband?

Butch. Maurice Bertram. After they got the union, they were able to move out of the company housing out to St. John's. Then she left Butch, or she actually threw him out. She said he became an alcoholic. That was in the forties. Then she got a job during the war, an industry job. And the FBI came and interviewed, and the company offered her a transfer to Montana afterwards. Well, she thought that they were just trying to fire her. So then she got a job with Public Welfare, she was with the Welfare Commission for five years. And you know about the Vanport thing.

Yeah.
It was in that period that she married Ben Eaton. But she wasn't married to him for very long.

I'd read about an anecdote about that

Yeah, at the restaurant?

Did she work for Matt Meehan?

Well, after Vanport, after she got fired, there was actually a Longshoremen's strike at the time. And they asked her to come down and do the P.R. work for them. And after the strike was over, Matt hired her as his secretary. She was also writing for the *Dispatcher*, the Federated Press (which was a national news service for the left), & she was writing for the *People's World*. She was doing a lot of freelancing. That's what she did after she lost her Vanport job. That's what she was doing in the late forties. And, oh god, I didn't ask her about this then but I found out that she was involved with the Progressive Party and Henry Wallace. She'd been a democratic precinct woman since the thirties. She went back to that later.

Was she involved at all with the *International Labor Defense*?
No, but her great friend Irvin Goodman was. He was very close friends with her. A really good guy. He defended her at the Vanport thing. But she wasn't involved with them. She was a journalist.

Then in December of 1950, she tried to kill herself. While she was in the hospital, Oscar Ruuttila came to visit her and invited her to come down and visit him when she got out of the hospital. And she married him.

How'd she know him?

Well he was a Warehouseman in Astoria. And he would come to these district council meetings that she would be covering. He was involved in the Communist Party in Astoria. She lived there, with him, during the McCarthy era. She was there through the

Window breakin. Mayor Schrank ordered the cops to make a list of... Make many arrests. & they did. The list of a listless is interesting. Some completely ridiculous. If you were black, young, or outside you'd get charged with disorderly conduct. Interestingly, Kent Ford, future leader of Portland's Panther Party, was arrested for disorderly conduct, after curfew, & no driver's license while driving.

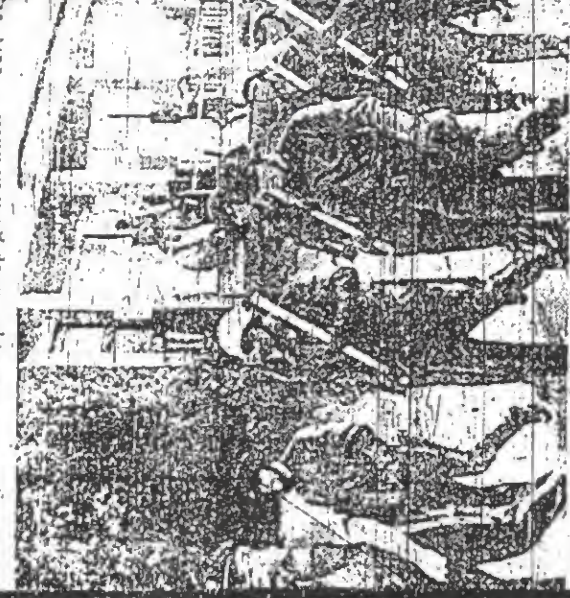
PROJECTS THAT HAVE DESTROYED HOMES IN INNER NINE

- * I-5/Minnesota Fwy.
- * Coliseum
- * I-84 expansion
- * Gov't district
- * Lloyd Mall & Wiedler foot-food row
- * Central Albina renovation & rezoning
- * MLK/Union industrialization
- * Kaiser Hospital (ironically now selling space for condos)

Also the editorial page had an op-ed piece titled 'Communist had seen in rioting'. Afterwards some youths got to meet the mayor & explain what they wanted for their community. More jobs, a stronger black oriented school curriculum, & better city upkeep of Albina. But Mayor Schrank said that his hands were tied, & as the youths told a reporter after the meeting, 'he missed the point'.

Surged through the streets Sunday night in a sudden burst...
A family sped away after pop bottle hit driver's side window, put deep gash in back seat.

AND family sped away after pop bottle hit driver's side window, put deep gash in back seat.



Patrol, operated in Albina better than 1



BACK TO UNION

Now the conversion of Union/MLK to its current fortress state received more aide because of the rising. Most businesses afterwards shut their buildings off from any open street access.

Six years later in 1973 the next nail in the coffin was put in by the loss of an street parking, due to the tree lined median. This looks pretty, but is otherwise useless, & walking on MLK is a bit reminiscent of walking down a highway. The steps to establish on street parking not surprisingly, have started now that rich ppl. & people have regained their prominence on this street.

Model Cities

Model Cities

was the last major ghetto improvement plan, started in 1967. It took over the war on poverty program, doing many of the same things but taking away the decentralized structure of the WOPB, & putting the PDC back in the action. It was an 18.5 million dollar program, that did lots of rehab thru loans, more tree planting, street improvement, & 3 parks were created. The most lasting legacy of Model Cities 5 years of existence is the Cascade Branch of PDC on Killingsworth & Albina.

XXXXXX

Since Model Cities ended in 1974 their has been no more huge chunks of money throw at neighborhood improvement.

Albina has been choked for the last 25 years. Recently with increased economic development, Albina has become a speculator's fortune (Bill Lerch) & a developer's wet dream (lots of vacant lots, & extremely cheap & extremely generous local gov't, cheap land). Mix this with the fact that throughout Albina's history it has been a low income neighborhood at a time when it is increasingly difficult to be poor & survive, at a time when you need to work 20 hours a week for food stamps, at a time when welfare is slashed in half, when schools are cutting back, when libraries are closing even with corporate sponsorship & that there are no blockades to gentrification like rent control, legal rent strikes, or even active renters unions.

It is no surprise that people are hungry fighting for corporate sponsorship & involvement, & even less surprising that corporatists are more

then willing to come in & take over. Albina Albina Albina we hardly knew ya.



What frustrates me is that for all the posters/scrapers/posters/peers/noise roads/warden that I know, my "peer" group, that our action or even discussion level is so low. What are our numbers in N/NE now, at least 500? 1000?

On a vague scale. It is time now for dialogue to accelerate between the predominantly poor, predominantly white predominantly trans planted residents & the older residents because we are all affected by this.

On a more specific wave length, there's several things to be done. Illegally? It's up to you on how much you want to do (alcohol) but graffiti series is a purpose & just plain old increased graffiti keeps investors employed. Yay graffiti.

Business sabotage is tricky as I've seen some pretty decent small businesses get really fucked by this. If you're gonna throw bricks, & things shot rocks, give folks please choose your targets well, looking into who they are & what they've done (aka again). Just don't be dumb. And business sabotage doesn't strike me as all that appropriate yet wait a year probably as most of the gentrification (especially around Albina) is happening on a residential front.

And I'm not about to poison dogs, my guppies, or slash tires (well I might slash some tires). One thing I've seen done that I liked & were some folks done in response to gentrification/evictions done in the Brooklyn neighborhood. Their basic message was "you're a yuppie, you're not wanted in this neighborhood so you better watch your ass." Although they were a little more eloquent than that (if anyone still has one of those please send it to me). And development sabotage is almost always a good idea.

Legally getting involved with Oregon Housing should be a good idea. Volunteering at local community organizations or at some of the smaller experimental schools too.

Also, interestingly, in Portland the neighborhood associations actually hold some weight. I even tried to go to one a few years back & found it to be the most square, most upright, most self righteous home owners in the neighborhood. But the cool thing about these groups is that they're part-time & many seats are left vacant. So if you

have an Introduction to Women's Studies class, and there were a couple of faculty women who were very involved. Nancy Porter, who is still there, and another Nancy who went back east somewhere. The two of them did an enormous amount of work, and in class they had us leading the discussion sessions, and we didn't have any kind of faculty credentials at all. We were basically doing CR groups at the end of these classes. We were just discussing what the issues were.

It's hard to think about it now how our consciousness were so different. We just needed to get it through our heads that we needed to be treated equally. Pretty elementary stuff.

How did you yourself come to that position?

My husband went to a convention of radical professors. And there was a women's caucus at it and they had these tracts at it and he brought some of them home. All of this stuff was starting, there was a lot of literature. Holly Hart, who owns Old Wives Tales, she wrote to this thing called the New England Free Press at the time, and they published all kinds of pamphlets. She wrote away, and she'd have her car trunk full of literature. It was the store [laughs]. She'd come around to events and sell women's literature out of the back of her car. Before gay liberation she did a lot of the speaking and organizing for the CR groups. A lot of it was reading women's literature, talking to each other. I mean it's curious looking back on it I just think of women sitting around the kitchen table all the time. Talking and talking and talking. It was really very exciting, lightbulbs going off for all of us. We were beginning to understand. Beginning to see the personal is political.

What do you know about the start of Gay Liberation?

I knew that when I heard about it, Holly came to me and said "I'm joining that." [laughs], my cohort left. I wasn't active myself in that. Holly would be a good person to talk to about that.

When did you start doing historical work?

Well, it was with Marie Equi. I got a library degree at U of O in 1972. I was going there summers and I was doing as much as I could here in town. It was David Horowitz. I went to him and asked if he would give me a reading in conference. He said the Historical Society had been telling him about this great woman who'd they'd like someone to do some work on. And it was Marie, and I just got hooked. She was an incredible character. That was that paper at the Historical Society, that I wrote for David. And I just kept going after that.

Have you mostly focussed on local radical women?

Yeah. I did a project with a number of women, an oral history of women shipyard workers in WWII. They were wonderful women. When you hear the propaganda from that you think "oh, these women just went to work in the factories," but you know it was very hard to get women to work in the factories. They were really strong people.

Did any of the women continue working in the factory after the war?

They weren't allowed to. In fact in one of the slides in our show we had a form from one of the unions for her removal. Basically, after the war, they fired all the women immediately. We had one woman who wanted to be a welder again and she had a very hard time. The place that she applied to in the fifties told her that they didn't have the facilities. She eventually managed to do it. Most of them said it was the best job that they'd ever had.

Other than that I've mostly been working on Julia. That's been my big project. I've done a lot of interviews with this woman in California, who was a nurse in the Spanish Civil War. I've also done some work about another woman, a cancer activist. What was the woman who went to Spain, was she communist affiliated?

Yeah. Not during but after, she was a member of the party. She was very involved in a lot of things. The wildest thing she did was she was the only white person on Alcatraz [when AIM was squatting it]. One of the native women on Alcatraz was pregnant, and they really wanted to have a medical person on board. She had run a medical clinic in the Mission that had a lot of information for

is for Slaves. Going through the shop and down the stairs you entered Burns' library, a scruffy Burnside basement lit by 2 bare lightbulbs hanging from the ceiling and containing 3000+ books. It was a place where there were meetings and round table discussions. It was also a temporary shelter for some.

...it detracted nothing from the premises, that during the depression years, one might find anywhere from one to a half dozen men, rolled up and sleeping on the concrete floor... I was startled more then once when, without noise or warning, a vague figure would loom up, take on human shape, and slowly emerge into the semilight of the book shelves.

Burns was involved in many labor issues over his fifty years in Portland. He edited three newspapers. The Red Rag, then The Harpoon, & then FAX. I've only seen FAX, which is more of a news sheet than a paper. He was arrested numerous times, for numerous reasons, but always connected to him speaking out. He was an active campaigner (and prisoner) for birth control issues. He was incredibly anti-religious, in reference to a papal tract he wrote "A blind believer is a crowned ass." He went so far as to support the local Klan because of their very strong anti-Catholic bent in the twenties. Like many other Burnside characters, he always made interesting choices, if not always good ones.

He was primarily a militant socialist. When FDR came into power, he felt like the US was making the first steps towards the great society. He was pro WWII and viciously against Hitler. US right wing doves, and street fascists the Silver Shirts. In 1957 he was hit by a motorcycle and was no longer able to get to the shop by bus. He died a few months later at the age of 81.



Naïves there. She did not want to go, they had no power, no water.

How long was she there for?

About a year. She eventually tore the ligaments in her arm hauling water up from a boat.

What was her name?

Ruth Davidson.

Is she still active?

Well, no, she's almost blind. But she just went to Spain, you know Spain just had this thing were they had all the Internationals [veterans] come for the anniversary. She was also active in the civil rights movement. She went to Cuba just after Castro took power. She helped them set up the health system there. Real active. She's been very interesting. I haven't published anything

students. In 1954, HUAC subpoenaed Stanley Moore to Washington DC, during Moore's leave of absence. Moore was uncooperative.

On June 18th, a HUAC committee of three came to town, and began public hearings.

Herbert Simpson, John Mackenzie, and Donald Wollan (mentioned above) were called forth, and did not cooperate. All three of them refused to give any information other than their names, taking the fifth amendment. These three were arrested for 'contempt of Congress', with a \$1500 bail each.

The hearings were theatrically staged. With several ex-communists speaking of the possible danger and reach of CP activity in Portland. Thank you letters in support HUAC from the 'community' were read aloud. The Reed investigation centered around three professors, all three of whom were 'uncooperative witnesses', and refused to speak of their own involvement in the CP, using the fifth amendment. The burden of responsibility was put on the conservative Reed Board of Trustees (composed of local business people, 3/4 of whom were non-Reed alum).

They organized their own hearings, where the professors were given the option (in quite a bit more doublespeak) of admitting whether they were current members of the CP, or losing their job. Professors Lloyd Reynolds and Leonard Marsak capitulated, admitting that they had been involved in the past, but had not been CP members for quite some time. Stanley Moore did not. The battle was centered around the question of academic freedom. Basically, that a teacher should be judged on his/her teaching, and that they could not be fired for their political beliefs if it did not affect the classroom. When Moore was interviewed for employment in 1948, he had expressly stated his concern about a previous teaching job (at Brooklyn College) which he was denied because of his politics. He told his interviewer that he was a Marxist, and he was reassured that this is something he wouldn't need to worry about at Reed. President Ballantine claimed that this 'political test' was not something new (although it had no history on Reed), and that academic freedom was secondary to the common good of the school and the community. Moore's main argument in his defense, was that Ballantine knew of his political beliefs before HUAC came to town, and that this firing was purely political. In the end, the trustees, through widespread faculty, student, and alumni protest, fired Moore.

In 1957, Simpson, Mackenzie, and Wollan had their case go before the US supreme court, who ruled that they had the right to take the fifth. Their cases were dropped.

Stanley Moore was unable to find a permanent teaching position until 1960, when he received a professorship at UC San Diego. And in 1978, in an interview with the *Oregonian*, Moore finally admitted the big secret. That, at the time of his firing, he had not been a CP member. That he had left the party two years earlier over disagreements with the party's "kow-towing to Moscow."



From left, Herbert Simpson, Tom Moore, John Mackenzie, and Donald Wollan

Sandy Polishuk

Alon gave me Sandy's phone number as a possible source for this project. Admittedly, I was a little scared of talking to a 'real' historian (whatever that means) but I was also lost in a sea of information and felt a desperate need for some help. So I called and asked her what she knew about Dr. Equi, and she responded, "What are you writing about? Because there's been lots of bad things written about her." I appreciated her defensiveness for the reputation of this woman who had died forty years ago. I told her that I was trying to write an article about radical Portland history and she responded, "Don't you think that's a pretty large topic?" Yes, I had become increasingly aware of that. But she proved to be very helpful, she answered a lot of questions, gave me some more phone numbers, and it turned out had written an extensive paper about Equi in 1971.

A few weeks later I was looking for some information about Rose Leopold, who was a local activist, and I found an article in the *Alliance* written by Sandy Polishuk.

The next day I was reading the *Willamette Bridge* and found a few mentions of her name concerning local women's liberation actions. That same day I called her up to ask her about this, and also to see what she knew about Julia Ruuttila. "Well, I'm writing a book about her, what do you need to know." At this point I set up an interview.

What kind of things were you involved with with women liberation? Different actions or different groups?

Well one of the first things we did was organizing what we called CR groups. Consciousness Raising. I did a lot of that. I got women who were both on the faculty and the faculty wives organized together. Mainly because I was able to use the campus mails. So I had a piece of literature that I'd gotten from somewhere else, and I sent it out to these women and invited them to this meeting. And that was the first CR group in town. Then it started to grow as people found out about it. And y'know we didn't want that many people in it so we started facilitating the organization of other groups. To the point where at least once we had a public meeting at the library. What we'd do is help them form groups and maybe send someone to their first meeting to help it get going. *And these were like discussion/study groups?*

Well, what women needed to do at that period...it was a long time ago and women needed to get together and just tell each other their personal stories. I don't know if you've ever read Betty Friedan's *Feminine Mystique*. In there she talks a lot about the isolation that women have, how women thought this was something unique going on, and that women needed to find out that this was a societal thing not a personal thing.

Mainly we got together and we talked about our lives. We talked about our complaints, we talked about how we were gonna get our husbands to do house work. [laughs] Y'know, real elementary stuff. We also organized a political group, we had a speaker's bureau. We'd get phone calls, and we'd go to high schools and places like that. We'd speak on TV talk shows, and other local things. We did some actions. One of the first ones was the bridal fair & we did some kind of picketing. We leafleted, I don't remember in detail, I remember it being a good time. Then I was also a part time student at Portland State, and we started pressuring both for a Women's Studies and a day care center.

The president, Greg Wolfe at that time, used to have a party every fall for the faculty at his house. We organized people to come to that, to crash it. Of course I wasn't crashing because I was a faculty wife. One woman brought her baby and sat down on the patio, and there were people playing frisbee with their shirts off - men, but it was still a formal party. And they were very outraged about that.

We did get a day care center eventually. At first we didn't have a real Women's Studies program, but we had classes. Mainly we found progressive teachers who would co-sponsor a class. I remember a friend of mine, he was draft resister. I can't remember if he'd already gone to jail, but he had me co-teach a class. We did

could organize a group of you & your friends to go, you could hypothetically take over or at the very least stir some shit up.

Organize a sister's union.

Talk to your neighbors.

Ask locals for advice or help.

Walk more.

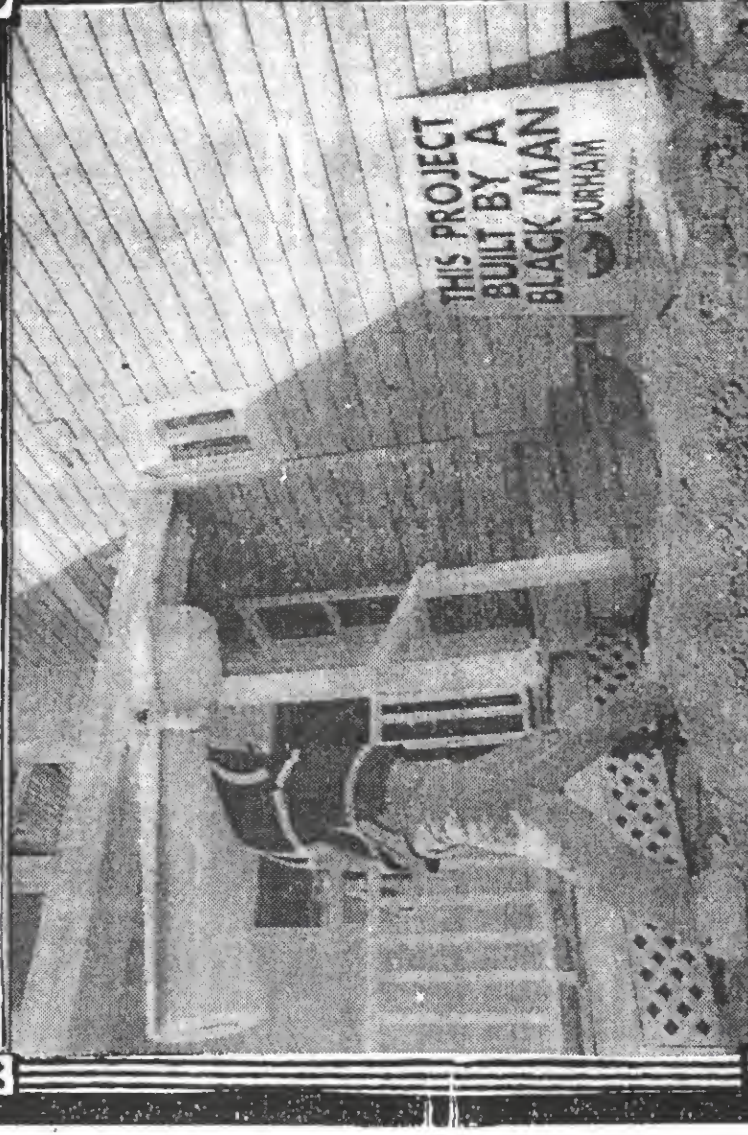
Don't be afraid of saying the wrong thing.



I'd had a hectic day of errands. It was good bike ride weather, 50-60° F. & sunny. Cool & warm. Finally done & on my way home. I'd bought a soda & rode to my favorite park, in an old building foundation just down the bluff from my destination. I got off my bike, got out the book I'd been juggling to read all day, pulled out a smoke but realized I had no matches. A few years back this predicament would've resulted in a ride up the hill, skipping my late after-

the gap between high- and low-income families has widened steadily since about 1980. Last year, the top 20% pulled in a record 46.2% of national income.

THIS HOUSE OWNED



BY A WHITE MAN

Wage increases since 1990 are less than a quarter the rise in home values.

ALBINA POSTER PROJECT

wood break, but I'm trying to get my priorities a little straighter. So reading a book in a park comes above smoking now.

I'd read a few pages by the time I noticed a group of hispanic, white, & mostly black pregnant women walking up the block towards me. They all surrounded me on the large cement block I was sitting on, sat down & all lit up smokes. I figured out that these women were from Project Network, an old apartment that is now a home for drug addicted pregnant or newly made mothers from NE. These women were from a social service that my mom had written the main initial grant for a couple of years ago. I burned a light from one, enveloped a little, but mostly thought about how odd this was. Me, the son of a liberal grant writer's mom, a PBS worth dad, a son of NE, of middle class liberal NE, these women, lower class, pregnant, addicted, burning a light, sitting down here below the freeway in a park that ain't a park. Metaphors schmefaphors.



BIBLIOGRAPHICAL NOTES

- For the ALBINA SECTION I relied very heavily on 1- The History of Portland's African American Community 1805 to Present written & published by the Portland Bureau of Planning. This is a good reference, & for many things my only reference. I tried my best not to lift whole chunks of text out of it. It's available at the library or you can buy your own copy for \$6.00 from the city.
- 2- quotes from the city club in that book ↑
- 3- Gordon DeMunnas A Short History of Portland which is pretty good, although vague & brief in some parts important to me.
- Also used for reference were The Oregonian, The Skanner, The Oregon Journal, The Alliance, Williamette Week, & Manly Maben's book on Whoreport, VanPoet.
- Inspired by the shitty article about NE in Williamette Week, the OK article in the Oregonian & White Darts - history of LA City of Quartz - an amazing read.
- Thank you especially to Dumgno, Jon, Moe, Kathy, Alita, & Pete for idea development side & agitational support. Saw too.



squatters and gentrification

there is an argument that has enjoyed some lasting popularity that rather than alleviating homelessness and fighting property developers squatting communities actually add to the process of gentrification in poorer communities. the reasoning behind this is something like this- squatters move into run down areas, take over disused property and in doing so create a white middle class enclave within depressed inner city areas. the squatters attract and create hip businesses such as cafes, galleries and the like and demonstrate that it is possible to live in the neighborhood, soon after other young middleclass types such as artists and students move in in search of cheap rents. in doing so they form a vanguard for other, more wealthy folks to follow on who are attracted by the "cosmopolitan" feel the squatters and others have created. the original low income residents are pushed out of the areas they have lived in for decades.

whilst this argument has some validity when applied to certain situations it is also so full of holes that I am surprised it has persisted for so long. firstly we should recognise that the process of gentrification is a little more complicated than the way it is outlined above. gentrification occurs for numerous reasons- sometimes hip young things help make an area attractive for investors by moving into houses already vacated by people who have moved "up" and on to the suburbs (eg. fitzroy, australia), sometimes they help push people out in the way described above by making the area hip. sometimes crime and social problems force the majority of residents out and after the houses have laid idle developers buy them up to follow a long term plan for redevelopment (eg. south central, la). sometimes the developers are merely following international trends and choose to buy up inner city properties on speculation, sometimes an outside event such as the olympics can mean an area's values rapidly increase and owners evict tenants and remove "undesirables" with the aid of the police (eg barcelona and atlanta), sometimes wider geopolitical and national events can lead to an area attracting special business investment after being left alone for decades (eg. kreuzberg, berlin after the fall of the wall). sometimes gentrification can be part of a long term government strategy to disperse and neutralise communities it believes pose a threat (eg. lower east side new york, wals). sometimes gentrification spills over from neighbouring areas that have already been transformed (eg. redfern, sydney); sometimes gentrification can be the product of local government trying to increase its wealth and prestige through programs attracting increased yuppie investment (eg bristol); usually gentrification takes place due to a mixture of these factors and always in the context of wider geopolitical changes (eg deliberate urban decay leading to corporate profits) that neither squatters or other residents have much control over.

in all of the situations outlined above the presence of squatters can encourage or deter gentrification. it all depends on the particular situation and the

case and won, even getting a \$500 settlement from Safeway for embarrassment and false arrest. Two years later he was arrested again for shoplifting and he didn't win this case, he was forced to return to prison. Once again in prison he was very active, he led a convict group that fought for prison reform. He organized a convict talent show called "Stars in Stripes". He earned enough college credit in prison to qualify for a B.S.

"I've always been a rebel. I rebelled against the god-awful prison system. The bigotry, brutality, rotten food, & corruption."

In 1965, thirty three years after the original sentencing, he had a new trial in Klamath Falls, where the confessions were finally found unconstitutional and the rest of the evidence was incredibly flimsy. He was released with all charges dropped & his record wiped clean. He moved up to Portland where he worked as a janitor and studied math part time on scholarship at Reed. He died in NE Portland in 1967 while working on an autobiography. He was 56 years old.

Connie Hunts Pt.2

In 1948 Julia Eaton Runtilla, a lifelong labor and justice advocate, was fired by the Multnomah County Public Welfare Commission. Officially she was dismissed because of an article she had written (civil workers are not allowed to write publicly with their real names), but it was widely understood (and officially, publicly denied) that she was fired because she had participated in a city hall demonstration for Vanport flood victims' relief. She was referred to by the Oregon Labor Press as "another energetic little lady who promotes the Communist Party line."

This was just the beginning of the most well known "Red Scare". In 1949 the Oregon legislature made it illegal for anyone linked to Communism to work for the state. In 1952 the Civil Service Commission (a state body) added a "negative-loyalty oath" to its applications, basically forcing you to state that you had never found anything wrong with the government, and have never been involved with a group that advocated the overthrow or resistance of the government. McCarthyism wasn't direct attack by police. McCarthy even claimed once "I haven't fired anyone". It was paranoia, peer pressure, fear of the government, fear of your neighbor, and backstabbing. It was wondering if you went to your friend's funeral, if there'd be cops there, taking your picture, and you'd end up losing your job.

It was one of the fiercest blows to the remaining labor militants. I found an interesting document from 1951 that is an "affidavit of noncommunist union officer", which was in effect a negative loyalty oath for unions. If you had a union officer who wouldn't sign this you would not receive help from the National Labor Relations Board. Which means effectively, you have no back up from the government for fair labor practices from corporations. The red scare here reached its height in the summer of 1954, and it seems like an atmosphere that I can hardly imagine. "Reed College suspended Prof. Lloyd Reynolds... Fred Meyer, fired James McKenzie, an assistant store manager, and United Truck Lines fired employee Herbert Simpson. Portland Local 8 of the Int'l Longshoremen's and Warehousemen's Union declared it remove Donald Wollam... the Multnomah County Public Welfare Commission dismissed caseworker Kathleen Patterson... The Carvel, Nelson, & Powell accepted the "voluntary" resignation of Kenneth Fitzgerald... Reed College accepted the resignation from Robert Canon, its dean of students... Frank V. Patterson was fired from his job as a bookkeeper."

And probably the most well known Portland case involved Stanley Moore, a philosophy professor at Reed college. Professor Moore was a young, energetic, intelligent teacher. He was well liked by his students and highly respected by his colleagues.

In 1953 Reed hired a new young conservative president, Duncan Ballantine. That same year the House Committee for Unamerican Activities (HUAAC) cast its gaze over Portland focussing specifically on Reed. The local red squad and the FBI conducted several interviews with faculty members and ex-

tunor). In 1930 Dr. Equi said she had a heart attack (although some doubt this is true), and Gurley Flynn took care of Dr. Equi this time. Equi remained bedridden the rest of her life. It is unknown if they were lovers, but they lived together for 10 years. "When I went to see Equi, she would instruct Flynn to bring up coffee...but she never asked Flynn to remain and talk...sometimes I felt Flynn was amused by this although she gave no outward sign...on leaving, if I lingered in the hall downstairs to talk to Flynn I would find myself talking in a whisper. If Equi guessed we were talking, she would summon Flynn upstairs. "Lovers or not, I don't know. But I think about their comradeship, two strong women in a time where that was exceedingly difficult, two survivors of a movement that left countless dead, imprisoned, and exiled."

In 1934 Dr. Equi got out of bed and went down to the Longshoremen's headquarters and gave \$250 (she still had a medical practice run by a colleague) for the sole purpose of aiding the four men shot by the police in the strike (which guaranteed one man, shot in the mouth, a set of false). She was also known to give money to strike causes and to support radicals when they were having troubles.

In spite of Dr. Equi's protests, Gurley Flynn left for New York in 1936 to be the first woman to serve on the board of the Communist Party, USA.

The only account of Dr. Equi after this point was in Nov. 1948, when Julia Runtilla was fired from her job on the Welfare Commission for having a communist reputation. A longshoreman came and told Dr. Equi that Runtilla had no gas and no heat, so Dr. Equi gave him money to go to the gas company and have her heat turned back on.

Dr. Marie Equi died in 1952 at age of 80.

Tom Burns, Mayor of Burnside

Burnside, main street Portland? It's a weird artery, not as important as it used to be I guess, but it still separates north from south, downtown from Old Town, and is still always busy. It is the original Skid Road. Within 20 blocks of the river it is still one of the meanest streets you can find in inner Portland. I love Burnside, I've always felt very connected to it. Days, months, years of standing, walking, biking, and driving on Burnside.

Tom Burns operated the Tom Burns Time Shop at 221 W. Burnside. In order to be known as the Mayor of Burnside you'd have to be obnoxious, open minded, tough, generous, a kook, and a bum. He was all of that. His store was not only a watch repair shop but also a radical book and magazine store & library, and a meeting place from some time during WWI to 1957.

He was an Irishman born and raised in Liverpool in the late 1800s. He started soap boxing in his youth while hawking a socialist newspaper. In his twenties he traveled to New York and then Singapore, Hong Kong, and Manila (where he worked as a watchmaker).

When he came to Portland in 1905 he joined the street life right away. He was an active, boisterous, and regular (twice a week for years) soap boxer. He did not pull punches, if you were an enemy of his, he would take your name and drag it through as much mud as he could think up. He was active in IWW causes, but certainly didn't lose any party line. He was a free thinker and a freak.

He opened his shop during World War I with the words "CLOCKS * JEWELRY * READ * THINK * LEARN" can-bossed on the windows above the store. His storefront was filled with signs. "READ! YOU MUTT!" was the only message that lasted the whole existence of the store. He would have advertisements about books and publications in the store, as well as messages attacking his enemies.

"My favorite which I surreptitiously lifted and kept, said that 'For 13 years the AGED HARLOT the Oregonian has LIED about Russia. Read the American Freeman... which tells the TRUTH.' Other signs spoke about problems of the day. 'Fire Sacco and Vanzetti, Tom Mooney, and the Centella Boys'."

Hung from a clock inside the shop was a sign that read "Time

Union, CIO, AFL, International Labor Defense, Maritime Federation, NAACP, tenants leagues, prison relief and aid groups, unemployment leagues, Union of Farmer and Laborers, extreme right wing groups, the Oregon Commonwealth Federation, various prison relief groups, the Progressive party, various anti-war christian groups, German refugee committees, Spanish refugee committees. There's a collection of letters to local papers by people writing to protest the existence of the red squad and the mayor denying their existence. This and some patriotic thank you letters are some the only mention in all of the boxes of this group even existing. As 'red' hysteria would rise and ebb I think the red squad would come in and out of official public knowledge.

The most heavily documented period was the thirties, an active time for the red squad apparently. There's a lot of documentation of the '34 strike, and all the different groups involved with that. There's an almost complete collection of the strikers' daily papers. There was monitoring of unemployed groups, and the growing anti-war/anti-fascist activities.

I wonder what was left out, what was destroyed a long time ago. There's no info about anything before 1924, although they must have had some information on that time. There's plenty of personal photos taken of various locals but no personal correspondence. The surveillance centers almost entirely on groups, not individuals. I wonder if spying and following individuals entered too much of the gray area of law enforcement and they destroyed the proof?

What isn't in the file: That they had a secret office in the teens in Union Station. That Wobblies would disappear into this office and be found the next day dead in the river. Or the story of Pete Woakesicz, an IWW, followed home from a meeting by a stranger. Went to bed and woke up with this stranger strangling him. How did he survive? "The other eight guys in the room woke up and beat the crap out of him."

White gloves and UV shields. There are lots of ghosts in this building without windows and a missing smoke stack. It's such a weird place, the river and the docks in front and trains, trails, and a field of cobblestones in back.

Theodore Jordan

Theodore Jordan grew up in Los Angeles and left home & school at 19 to work. He moved up to Klamath Falls in the twenties, following an employer. He worked for Southern Pacific, as a porter on a train, one of the few positions available for someone who was black. He was fired from this job in early 1932.

On June 4th, 1932, F.T. Sullivan, a white railroad steward was beaten to death on the job for \$300. Jordan was one of seven men arrested. One of the cops was W.G. Chandler, a yard bull, who had who had grudge against him. Jordan had been arrested by him twice before on false charges.

Jordan was interrogated and tortured (by brute force and electricity) and was forced to sign seven different confessions. His trial was in Klamath Falls; not the friendliest place for a migratory working class black catholic. He had a mob of people calling for his lynching out front. He was unable to get a lawyer until the last minute. He was forced to testify against himself. There was evidence brought in against him that supposedly had his bloody fingerprints all over them, yet no fingerprints were ever taken from them, and when it was asked to do this the prosecution balked. "If my fingerprints are found, I'll climb up on to the gallows myself, and never ask for mercy." One of his confessions had been broadcast over local radio. The daughter of the deceased sat on the jurors' laps.

He was convicted and sentenced to hang by the all white all male jury. He went into prison on December 14th, 1932.

He appealed the decision on November 9th, 1933, in Salem. The state supreme court ruled that the original verdict was fair.

On November 11th the International Labor Defense chapter in Portland took up his case. The ILD was a legal/educational group (affiliated with International Red Aid in turn affiliated with the Communist Party) based around defense of 'class war prison-

ers' in court and on the streets.

The ILD began to organize several protests. Some in Portland, some in Salem. They organized a letter writing campaign, asking the governor for an immediate unconditional release. Thousands of letters & postcards came in. Several other veteran, labor, and immigrant groups also publicly supported Jordan's fight. The *Oregonian* called it a 'cause celebre'. Prison officials claimed that aid to Jordan was a thin disguise for 'communist groups that hope to recruit Negroes to their cause.'

A play called "Pigment" was organized as a benefit by the ILD and the 'Save Theodore Jordan; Anti-Lynch Committee' which depicted the black worker's struggle in the US.

On March 29th, 1934, there was a second appeal. The state, once again, ruled the Klamath Falls trial fair. There were even more protests.

The following spring, due to the number of protests, Governor J. Meyer called in a special investigating committee to look into the trial. It was found to 'possibly be tainted by racial prejudice'. On July 3rd, one month before his hanging date, Theodore Jordan was taken off death row. He was assigned to work in the flax seed factory.

With the commutation of his death sentence, most of the activism around Jordan's case died out. Nothing significant happened with it until 1951, when Alice Borden came forward and signed an affidavit that said her husband (a friend, former co-worker, and witness for the prosecution at Jordan's original trial) had killed Sullivan. Irvin Goodman, Jordan's ILD lawyer was still on the scene, and there were protests once again. The Committee to Free Theodore Jordan was an Albina group that organized 3000 protest letters to the parole board.

Unfortunately, Alice Borden was not a stellar witness. The confession from her husband came out when he was on the way to the hospital and thought he might die because she had beaten him so severely. Upon further interview she couldn't remember exact dates, and changed several facts at various times.

Jordan was active during this time. He was taking classes, writing constantly, and 'causing trouble' with the prison officials. He was constantly vocally protesting his imprisonment (he also allegedly set fire to a flax shed).

"Sure, I cause them trouble. I am innocent and I want out of here. But I want out legally."

The parole board did not allow a new trial or a review of Jordan's case.

He was finally paroled in 1954. He lived on NE Garfield. He had a hard time finding work and readjusting to the outside after 30 years. In 1961 he was falsely arrested for shoplifting at Safeway (which would've been a parole violation). He fought the

FRAMED - NOT GUILTY

Mass Protest Meeting

THURSDAY, Sept. 14, 8 p. m.

Colored Elks Hall
1122 Western Ave.
Corner Cherry
KORO AND WHITE
COME IN MASS

Admission Free

Speakers

DR. VIRGIL MCKENZIE
Chairman of the Oregon
Prisoner's Periodic Assembly

ROBT CREMER
Former Portland Prisoner

JAMES MURPHY
Nevada, London, Mexico
Prison

BARRY JACKSON
at New York
Nevada, Mexico, Portland
Prison

WILLIAM SIDNEY
Oregon
Prisoner (Portland)
Lynch Victim

JORDAN

MUST HANG!

AN OLD FLYER

type of squatters living in the area and what they are doing, the argument that squatting equals gentrification presupposes that all squatters are young white middle class punks and artists with lots of disposable income (the perfect fodder for hip capitalists), whilst this may be a popular media image of squatters it is certainly not the whole picture. squatters are primarily

low to no income folks of diverse age, ethnicity and gender who are taking what they can to survive. Others who are squatting for primarily ideological reasons (and who may nominally fit the cliché) are unlikely to attract the kind of businesses that bring investor interest. People who are using squatting primarily to advance their career through setting up art studios, galleries, cafes and other hip businesses in tandem with others may indeed do so. Infoshops and punk venues do not tend to attract yuppies and large numbers of wealthy folks, antithetical hip cafe's do.

Other than the fact that squatters are a diverse bunch with differing economic status and market favourability they may also deter or encourage gentrification by their very presence. Squatters in areas such as Teddum, Hackney and Blisdon have deterred investment as most property investors do not want to have to deal with evicting them and most middle class home buyers do not want to live next door to them or risk having their nest egg occupied by them. The presence of open squat centers and support services can encourage this by helping homeless and other people to take back empty properties as well. Where squatters and others have resisted evictions and gone on the offensive against developers and government they have certainly made their area a less attractive investment and helped slow the physical removal of low income residents. In these cases local and central government have put considerable effort into removing the squatters and in creating extra incentives for investors to move in. Squatters can also aid in slowing or halting gentrification and destruction by taking over properties that are about to become major developments. The case of the glebe squatters in Sydney in the 1970s and aboriginal occupiers of the perth brewery site in the 1990s show how by squatting properties the overall destruction of the riverside and heritage sites for tourism was significantly disrupted. Similarly by lowering the amount of readily available property squatters stand in the way of 'progress' - one more squatter is one less yuppie. In other cases squatters have linked up or led the struggle to improve areas whilst fighting for low income housing (eg. lower east side, new york) and against encroaching development. Squatters often generate and protect low income housing through forcing the authorities to negotiate to allow them to stay or create low rent tenancies (eg. housing coop movement in the uk). Similarly by providing, defending or fighting for facilities and services for low income people squatters can also help prevent the flood of people out of depressed areas. The presence of squatters therefore in itself largely deters investment and the presence of squatters who are willing to fight their evictions and work with other locals does so to an even greater degree.

Therefore whether squatters encourage or deter gentrification depends on: the specific situation and on who the squatters are and what their aims are. Those who identify and fight along side the community or whom are so fucked up as to be totally undesirable

ble neighbours will help prevent development. Those who are merely using squatting as a tool to improve their artistic status or as a cheap way to establish a hip business and who happily go along with the plans of developers encourage it. as in any case people should judge each situation on its own merits before making blanket accusations.

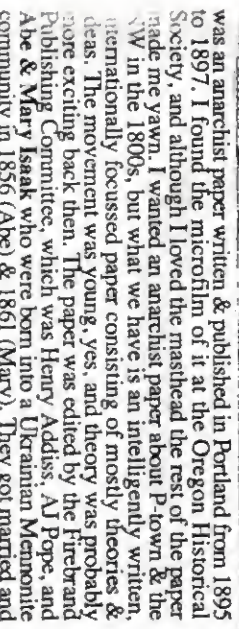
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fine ass magazine.

As we wait together for the bus the woman speaks almost inaudibly. The sight of her jaw, half collapsed, will not release my stare which she ignores as the rain falls noisily, obscuring her nostalgia. "There used to be dance halls all up and down this street. It was all black back then. Yeah, we used to whoop it up, those days..." She looks at me evenly, steps out from beneath the shelter of the awning above the bus stop bench, and stands there as the rain soaks into the fur lining the hood of her jacket. She ignores me until we are on the bus, heading away from both of our homes. As we pass an old brick building wearing two boarded up windows and a graffiti covered wooden door she leans forward from nowhere, points a bony finger and hisses, "Right there, every Friday, music dancing us like you've never seen... then we would meet again for church on Sunday, pouring out our hearts just as loud..." I nod silently, my thumb still throbbing, aware that she is aware that my comprehension is riddled at best, that she is aware that I am aware that I am guilty, that we both know it will only get worse.

WRITTEN BY JULIE ATOMIC, reprinted from *And Consultant*
Number 0 NE Julie's doing another again, send \$2 for issue
#9 to 108 Creel St., Chapel Hill, NC 27516

For Real

In the late 1800s Harvey Scott, a conservative Portland activist & *Oregonian* editor, helped create what E. Kimbark MacColl called "an 'Oregon Story' that was heavily laden with 'ethology, hero worship, & pioneer idolization.' One thing I know from having gone through public school here is that he [Scott] never succeeded. Portland has a pretty amazing, mostly unknown, history. There were the well known hard working pioneer families, famous industrialists & politicians. There were so anarchist lumberjacks, communist longshoremen, radicals, strikers, & revolutionaries.



seven months later had a son (the shame!), and soon after moved to Odessa. Abe became an anarchist and in 1889 fled to Rio de Janeiro when the Isarist police came for him. Mary emigrated with their son to the US later that year and Abe met up with her in Portland. In 1895 they started publishing *The Freebrand*, supported by Mary's work as a clothes washer. Abe then purchased a farm in Sellwood and they raised their own food and put all their extra time & money into the paper. In 1897 Abe and the two other male editors were arrested for obscenity and *The Freebrand* was banned from the mails (the offending item was a 'Wall Whiteman poem'). That same year they moved to San Francisco & went on to publish *The Free Society*, another anarchist paper which they, over the years, moved to Chicago and then Brooklyn where they stopped publishing in 1904. Their papers were very influential to the early anarchist scene in the US, and they were good friends with lots of the bigger names in the movement too. Abe, although a lifelong anarchist & proponent of free love, still seemed to have some of the old world in him. So when Maria began to have an affair he sent her to travel in Europe with Emma Goldman. Mary later on worked for Clarence Darrow until she went to medical school. In 1908 they came back to the West Coast and founded the Aurora Colony (by Lincoln, California I think) They stayed there until their deaths in the 30s.

in 1905, more than 200 socialists and trade unionists launched the

INDUSTRIAL WORKERS OF THE WORLD
organizing the unorganized unskilled and exploited
immigrants, nonwhites, women, and migrant workers
nicknamed the "Wobblies" syndicalism

Trying to find information on the IWW in Portland was difficult. There was quite a bit about raids, arrests, and harassment in Portland's dailies, but almost no solid documentation of Portland from a Wobbly's point of view. There are 2 reasons for

this I can figure out. One, due to train hopping, red book sellin', soup kitchen eatin', hobo jungle dwellin', jail occupyin', gettin' run out of town nature of the majority of its members, many came, organized briefly, and then were arrested. After this they would leave or get kicked out of Portland. Two, although there is a strong history of Wobbly activity here, there were none of the large free speech fights or massacres that are in many of the better documented IWW histories.

The IWW made their first big splash in Portland on March 1st 1907, by taking an active and charismatic command of a spontaneous walkout by 3000 sawmill workers. A nine hour work day and a raise of their daily wage from \$1.75 to \$2.50 were demanded. Within a week of the walkout there were 1500 new IWW members in Portland (bringing the grand total up to 1800).

The strike had tough enemies; the local mill owners were organized in opposition, the American Federation of Labor refused to cooperate with the strikers, and three weeks into the strike the AFL-dominated Portland Central Labor Council approved the hiring of scabs. By the end of March the strike had disintegrated, the strikers lost.

The next major year for the IWW to show up in the press was 1913, climaxing in the summer with a partial walkout on June 27th by the women who worked sorting fruit at the Oregon Packing Company on 8th & Belmont. Work at the OPC was shut. Their demands were "... related to sanitary conditions (they claimed that juice was wiped off the floor and squeezed into pipes), demands for rest, dressing, lunch and sick rooms; duplicated time slips; a 9 hour work day with \$1.50 minimum; double time for overtime; \$0.25 for the forewoman; lockers, free use of three aprons a week; sufficient towels; and later, no discrimination against the strikers."

Somewhere between 50 & 100 women walked out and set up a picket line out front. On July 3rd the Industrial Welfare Commission (set up by the state to protect laboring women & children, some of the strikers qualifying as both) published a statement giving some improvements but nothing substantial and certainly not meeting the strikers terms. The women said no. Oddly, the IWW had an office right across the street so many of the women became Wobblers, brave police and newspaper theories that the IWW would sell them into white slavery.

On July 7th Mayor H.R. Albee invited 11 of the women strikers working to come & speak to him. 100+ strikers showed up, as well as to give their side of the story. The Meeting was non-violent and later that day the mayor met with members of business community who asked for "decisive action" from the police to end the meetings of the strikers & agitators.

The strike's momentum kept building. On Wednesday, June 9th there was more picketing and street speaking, and the first arrests were made (4 of them) for disorderly conduct & abusive language. On Friday, Governor Oswald West came to Portland to visit the strike scene. When he showed up to the packing plant there was already a crowd of 1000(!) there. The governor called a meeting with the strikers at the city hall. Present at this meeting supporting the strikers were Dr. Marie Equi, Mary Schwab, printer Rudolph Schwab, and Tom Burns (see black column for more info on these four).

"The women testified about the poor pay and the bad working conditions which were reflected in the demands. There were two dramatic moments. The first concerned Tom Burns, who charged the commission with dishonesty. At this the governor leapt on to the table and advanced on Burns demanding he retract his words, but the commission was honest. The governor "maintained his commanding position on the table and continued to direct heated remarks at Burns until the strike leader subsided." Then it was the strikers program was disarranged, through the overzealousness of Dr. Marie Equi, who insisted on standing on a chair and speaking. Dr. Equi said she was willing to shed her blood on the picket line as exhibited a large bruise on her shoulder made, she said, by policeman's club." His advice was "Keep away from the plant, not resume picketing." At that Mary Schwab asked the strikers

(of Meier & Frank farm) and asked him to call in the National Guard. The governor was scared of any decisive action, and refused. His decision was reinforced a week later by the Central Labor Council who threatened to call a general strike if the Guard were brought in actively.

In mid June the owners accepted the idea of a compromise and one was drawn up by the governor, the president of PCGE, a banker, and the strikers' lawyer Mr. B.A. Green. The compromise was not accepted by the ILA. All or nothing.

The city and the police stepped up the pressure. They decided it was time to open the port. To do this they hired 2000 special police, to aide in keeping "peace" on the waterfront. A supply train loaded up with the special and local police left from the Albina Yards to head up to the Terminal No.4, which would be the command center for the cops.

"There was a force of 100 police and deputy sheriffs at first. This force cleared the pickets off the track. Seventy-five police officers were sent to the terminal to reinforce the 40 already stationed there. There were 300 special police and 25 regular police on the train. As a result of delays the train crew found 100 pickets sitting on the track. Reinforcements were called for another 100 pickets with tear gas bombs. Following a conference between the head officers, the Chief of Police directed that 150 special police be called into policemen, the Chief of Police directed that along with pickets swarmed on the track. Some of these men were armed with shotguns. Pickets swarmed on the train several hundred strong with more pouring in from the buildings. One shortage tank gas gun used by Police Officer Bokorovich and a longrange gun used by Police Officer Nelson started firing. Four of the strikers were shot by the police. By this time there were fully 400 pickets at the scene. After dispersing the pickets, it was impossible to move the train which was on an upgrade because the pickets had greased the tracks with lard, soap and axle grease. The train had to return to its regular terminal at Alhambra and did not unload."¹²

After this, the city council freaked out and organized what the Citizens Emergency League who all the patriot citizens militias, the Citizens Emergency League who all got red, white, & blue arm bands to show their allegiance. These militias weren't ever needed because on July 20th, 82 days into the strike, the Watfront Employers Association capitulated and agreed to open up to arbitration on all demands. It was a complete victory for the strikers.

In 1940 there were 151 work/internment camps set up nationally for 12,000 conscientious objectors (referred to as "conches") to WWII. There were two in Oregon, one in Waldport and one near the Cascade Locks. They would do a variety of unpaid labor: tree planting, forest fighting, road improvement, testing for medical experiments. The positive side was that the Waldport camp formed an artistic community, publishing their own papers, poetry readings, and music and dance concerts; however, it's too bad that this had to form under imprisonment for one's beliefs in not killing. Many of the residents were of pacifist religious sects, and some went on to become medics in the armed forces. In 1946 the camps were closed.

I've had a couple of dates up at the city archives recently looking through the 8 boxes of information that is left from Portland Police's "Red Squad." Its files were kept from 1922 to 1963, although there is probably more info from before and after that is gone or still stashed away. Looking through the lens of a right wing police is a very odd way to research radical history. Creepy and amazing at the same time.

Collected in the box were inter office memos, telegrams, party and union ID cards, weekly reports on meetings, literature sent to them, ring binders, personal photos stolen, pictures taken at funerals. Radical publications and news sheets. There are literally thousands of flyers for meetings, mass demonstrations, dances, movies, meals and plain old propaganda. Monitoring groups such as: Aid For Spain, the Woodworkers Union, the ILWU, the Young Communist League, Farmer Labor Party, the MWWU, Young Communist League, American League Against Communism, the ACLU, American League Against War and Fascism, US Student Peace Committee, American Student

particularly concerned with the discrepancy of medical services between rich and poor. So when Margaret Sanger, a famous birth control advocate, came to Portland two weeks after the Preparedness Day incident, the two became quick friends. Dr. Equi even revising one of her pamphlets to be more medically accurate.

On June 19th, at a speech by Ms. Sanger, three men were arrested for selling one of her pamphlets. Dr. Equi quickly organized their defense, as Sanger had left to speak in Seattle.

On June 29th a defense rally was organized and busted up by the cops. Equi, Sanger, and two other women were arrested. All were found guilty of obscenity, but were all released without fines or jail sentences.

On November 4th, 1916 was the Everett (Washington) Massacre, at which the local police shot and killed several IWW men coming into town on a ferry for a free speech fight. Dr. Equi went up right away, and acted as Doctor for the wounded Wobblers. She also performed autopsies on the dead ones, proving that one wouldn't have died had he been given any medical attention.

On November 19th, 1916 Dr. Marie Equi was given the honor to be the Oregon delegate of the IWW to release the ashes of Joe Hill to the wind on the 1st anniversary of his death.

Dr. Chapman continued activating against the war until last night on June 27th, 1918. The charges were insulting the flag, soldiers the UK (a war ally), & the war effort. She had her own Department of Justice against spying on her, as well as two lumbermen who received money from the timber industry & the government to spy on her. Her trial began on November 12th, one day after she war ended. George Vanderveer was one of her attorneys (later IWW lawyer in Chicago & Everett) as was C.E.S. Wood (treasurer of local brook free thinker, corporate attorney, and "lawyer to the oppressed"). Witnesses for the defense in her case included the former governor of Oregon and Oregon Journal editor Dr. Charles Chapman. When Chapman was asked if he thought Dr. Equival was insane he responded, "She has a clean bill of health, although I often heard her speak disrespectfully of his corporations."

On Dr. Equi's cross examination on the stand, "The woman would answer a question of the Government prosecutor without another question; she aired her views on individualism, poverty, crime, child labor, Liberty Bonds, militarism, vice, I-W-V songs, I-W-V principles, who started the war, and various and various topics." — all of this and a fifteen intelligence's administration.

through all of this and finally, knowing that they would get her one way or another, she was found guilty of sedition by the all male jury. She appealed the decision all the way to the supreme court but still lost.

"If, go to hell it will be with unbroken and undimmed spirit. We may think we live in a free country, but we are in reality nothing but slaves. When Pres. Wilson said we are at war he spoke the truth once. But it is not a war against another nation, but a never ending class war within our own country."

In the two years between her arrest and conviction she and Harriet Speckart separated, Harriet going to Seaside with the daughter Mary.

Lezama was sent to San Quentin in October, 1920, and upon arrival she worked to help out many of her fellow women prisoners, aiding in the reopening of canteen, trying to secure work & help upon their release. She also had Ruth Barnett buy & send presents to her in prison to give to the other prisoners.

Although she was only in prison 10 months, the political landscape had changed quite a bit. The IWW was on a downward slide, the Communists were coming into power, and most her enemies—the Communists—were actively being suppressed. Dr. Ego and other radical groups were actively being suppressed. Dr. Ego worked for prison reform (especially for women) during this time, and tried to rebuild her career as a doctor.

In 1927 IWW activist, speaker, and "rebel girl" Elizabeth Gurley Flynn was on a national tour to raise money for Sacco Vanzetti's defense. She reportedly suffered a breakdown while speaking in Portland. Dr. Equi, an old friend & confidante, took care of her. Gurley Flynn recovered but stayed in Portland w/ Equi, perhaps to take care of Mary Jr. (who had recently returned to live with Equi) when Harriet Speckart had died of a brain

ans would put up with such conditions." He hit the west coast and began working on the docks. He was a good worker but known by the bosses for his big mouth. "All the time while we were working, I'd be talking, just a little bit, digging in, just like the Wobblies' program." By the '30s he'd settled in Portland with his family, and after the failed attempt to organize by Morris, he took up the reigns himself.

Meehan made a remarkable change in the ILA. Reared on the IWW philosophy of "an injury to one is an injury to all," he knew the importance of organizing all of the workers involved, and the importance of having the rank and file maintain the leadership. He was also in the right place at the right time. The ILA of 1922 no longer existed, the national ILA would accept any help it could; and the Great Depression was in full swing, work was scarce and scabs were easily found.

In 1933, Meehan began organizing in Portland. The local had become recognized by the ILA HQ, and with a total membership of two (Meehan and "this other guy I used to pay a dollar a week to drive me around and once a month I'd give him a stamp to put in the union book"), he'd gotten a seat on the Portland Central Labor Council. Meehan was a good organizer though, and membership grew quickly. He would sneak into the Big Hall (where his face wasn't known) with a small group of friends who would pass out pamphlets while Meehan would make a quick speech, then they'd duck out before security could catch them. Things accelerated for the union quickly as more men signed up and the companies started propagandizing against them, which in turn meant even more men joining.

Meehan had done his homework, and was very conscious of past successes and failures. He knew that the companies were organized, and he knew that for a strike to work it had to shut down all the ports on the coast. He took his organizing on the road, through Oregon, Washington, and California. Spreading doctrine, helping organize, and networking. All the locals had to have the same demands: union recognition, union controlled hiring halls, one dollar an hour, and shorter hours.

In the same year congress passed the National Industrial Recovery Act. This legally guaranteed unions the right to organize & protected them from blacklisting. On March 16th, the ILA called a strike for one week later. The feds asked for, and were granted, a postponement to try and reach a compromise. On March 22nd it was delivered and rejected by the ILA. The strike was called and voted for again. It was rescheduled for May 9th.

At 8:00 AM every port on the west coast walked out. Meehan became the main dispatcher for the Portland strikers. Over 1500 Portland longshoremen left, with 3000 other waterfront workers directly affected, and around 15,000 other workers in Portland were left in the lurch.

Union truck drivers and teamsters refused to cross the picket lines. The Marine Workers Industrial Union (ship workers and seamen) joined the strike right away with their own demands. Other smaller seamen's unions followed suit. Various unemployed organizations supported the strikers (and even picketed with them). And surprisingly, the Portland Central Labor Council voted in full support of the strikers.

The ILA strikers were organized into two groups. Picketing lines who would stand & picket just like you think, and flying squads, whose role was to be security & police for the strikers and also to harass and intimidate the scabs and gun thugs. The flying squads were usually mobile with each group having their own car.

The Waterfront Employers Association had kept two docks open, the Luckenbach Dock and Terminal No. 4 in St. Johns, due to heavy fences and company security. Since it wasn't safe to travel over city streets to go to work at these docks, the scabs and the company security stayed on a boat, the Admiral Evans, and would take motorboats to work.

The Admiral Evans was moored at the McCormick Dock (home to the cube shaped waterfront condos today) just south of the Broadway Bridge. One of the flying squads noticed that the dock only had a tall wooden fence around it. They made a plan.

When about 75 - 100 of the flying squad men had gathered, they broke down the fence (supposedly a city cop, stationed at the dock, warned them not to step on any nails) and rushed to the edge of the dock where 8 feet up was the deck of the Admiral Evans with a large number of company security standing there with clubs. One longshoreman ran up to the front of the boat, climbed on unnoticed, grabbed a broom, & ran down the dock swinging. The thugs, spotting him, ran up to meet him, & while this was happening all of the other longshoremen climbed aboard, pirate style, and started bawling. One security man was thrown in the river, others jumped. Once the strikers got done kicking some ass, they jumped off and cut the boat adrift, where it got lodged up against the Broadway Bridge.

The anecdote about the policeman above, whether true or not, shows a few points. For one, the strike against all the powers that be in Portland (the port, the city gov't, the chamber of commerce, & the media), had strong sympathy from the people of Portland even through cries of reds, rioters, and bolsheviks. The strikers had an incredibly large amount of people out of work and money, yet the strikers were taken care of. There was a commissary running the whole time of the strike, with food donated by local farmers. Some landlords didn't charge rent to strikers, and money was donated by several other unions.

"We went around to all the prostitutes & whorehouses and we got to use their extra rooms, and we let people sleep there nights, anybody who had an extra room, we didn't care. And anyway they're all good people."

Also the strikers were ordered not to confront the city police by the strike leadership. On one of the first of the strike there was this story from an ex-Wobbly:

"Cops came along, and there were a few little mix-ups, but we had planned out pretty good that we would try and isolate the cops, you know - four or five guys around every goddamned one of them, you know. So they couldn't really organize and get together, and of course they never had the experience, you know, with crowds of our size. We must've had a thousand - not all our own people - a lot of unemployed there. Matter of fact, at one time on the picket lines we had 5,000 men on the Portland waterfront - did you know that?"



There was violence during the strike though. There were several conflicts with company security and scabs. Truck drivers trying to get through the lines were taken from their trucks and beat up. There were small scuffles with the police and some inter-union problems too.

On May 13th the MWIU hall (on 2nd & Davis) was rushed, raided, and trashed by several members of the ILA. This attack, I think, had two objectives. One, it was a show of patriotism by the right wing of the Longshoremen, as the MWIU was a Communist Party affiliated union. Two, it was a message to the MWIU about who was leading the strike (the ILA) and not to get any funny ideas. The raid was officially denounced and apologized for by Meehan.

In late May, Mayor Carson called on Governor Julius Meier

say for themselves whether they would take the governors advice, and they all chorused "NO!". When asked if they would return to the plant as pickets...they shouted "Yes!". Picketing resumed as soon as the meeting was over and they got back to the plant...[The governor] visited the cannery again, this time to assure the management of his protection."

Later that day the horse cops charged the strikers, injuring many women. More arrests were made (although one was a company security guard for kicking a striker).

Tuesday evening there was feisty street speaking. Tom Burns had some of the best quotes of the evening. He referred to the governor, the mayor, and the sheriffs (the latter two in attendance) as "mental prostitutes & cockroaches." About city hall: "We will tear the dirty American flag from the marble palace up there on 4th and fly the red flag of socialism over it." He proceeded to call the sheriff down to the front where Burns called him a coward. He was arrested. As soon as Tom Burns was taken away, Rudolph Schwab stepped up, started speaking, and was arrested as well. By the end of the day eight more had gone to jail for the same thing.

A crowd of 200 followed the arrestees down to the police station, with Dr. Marie Equi excitedly in front. At the city jail Dr. Equi demanded to see Burns, fringed her way into the building, and on the way to the elevator was confronted by two cops. When they tried to stop her she hit one in the eye and one in the jaw. They restrained her and threw her back out on the street. But this didn't stop her, she made her way back in, got to the elevator, & convinced the elevator operator to take her to the jails, on the top floor. Once up there she "opened up her batteries of vituperation. She simply sprayed them with epithets while the IWWs peered over each others' shoulders, quite forgetting their arrests in their admiration for the galling gun qualities of vituperation..." To Deputy Sheriff O.N. Ford: "You're a cowardly atavistic creature! You're a primitive puppy. You beat your wife & you would beat your baby if it cried in the night and you couldn't sleep. You're a cave man that's what you are!"

Dr. Marie was told to leave, but she told the cops she wasn't ready and wouldn't be ready until she spoke her mind, which she did. When she was done, she left, escorted one Mrs. O'Connor, a Cherokee Wobbly striker who had been arrested (but not charged) out of the building.

Following this Mayor Albee put a ban on all (except religious) street speaking. In response, on July 17th, the strikers and the women activists planned a protest street meeting downtown. From what I can figure out a bunch of Wobblies men were hanging out in the general vicinity of the meeting, walking around and up & down the block to avoid any kind of vagrancy/loitering charge. The cops were hanging out too. At 7:45 the women came marching up the block and the crowd congealed around them. When the women started speaking the cops (on foot & horse) moved in and for approximately 30 minutes a riot ensued. People, the Wobblies specifically, were not leaving, even under threat of club & fist. Focus again went back to the women who'd set up in front of a building. There were 17 women total, in front were Dr. Marie Equi, Mrs. O'Connor, & Mrs. Mary Schwab. Dr. Equi yelled that she "would kill anyone who tried to make her stop talking". When the police moved in to arrest her, Dr. Equi fought back, kicking and hitting the arresting deputies. (When taken to the paddywagon she yelled "You'll die for this [Sheriff] Tommie Word!"). The other women stood their ground and 9 were arrested. When they got to the police station they kept Dr. Equi, Mrs. Schwab, Mrs. O'Connor & one Agnes Fooley. On being transferred from city to county jail Dr. Equi allegedly stabbed a policeman with a pin from her hat. This is something she adamantly denied doing and was likely made up by the police, based on a quote in a newspaper interview the day before:

"I started in this fight a socialist, but now I am an anarchist. I'm going to speak when & where I wish. No man will stop me. The 1st man who touches me will die a slow lingering death. I'll stick him with a pin that contains a certain virus I can make, this

Rudolph & Mary Schwab

Mary was born in Russia & immigrated to the US when she was five. She became politicized in Philadelphia in her teens and joined the Socialist Labor Party. When she was 27 she went to San Francisco and met Rudolph Schwab, son of the Haymarket anarchist Michael Schwab. Rudolph was also an active SLP member, writing articles for their publication the *Weekly People*. Rudolph & Mary fell in love, got married, moved to Portland and were active in many labor/IWW struggles here in the teens. Their actions in the Cannery Strike of 1913 got them kicked out of the SLP as it wasn't a SLP sponsored strike. It also got them thrown in jail a few times each (Mary four separate times in one day). In late 1913 Rudolph was arrested, tried, and convicted for obscenity. At his trial Mary spoke eloquently and lengthily of her views of the world, the state of the workingman, and economics. I don't know how long he remained in jail.

My impressions from newspaper articles was that Rudolph was a good street speaker, fiery & angry; and that Mary was a good organizer, brave and strong, and a hard and committed worker for the women of the strike.

Rudolph died in Los Angeles in 1917, involved in organizing up to his death. Mary, devastated, moved back to San Francisco, and although she never graduated from high school she managed to talk her way into being admitted to law school. After graduating she became the first female assistant DA in SF. She was also an artist & helped organize an art center during the depression. Mrs. Mary Schwab died at the age of 99 in 1983.

"These girls want a living wage, that is all. I want to help them and if I have to go to jail & stay there it is all in the game. I lose my temper occasionally and I do & say things which I wouldn't if I kept my cool. But official brutality always did provoke me and when I am mad, say, then is when they think I am crazy. It is principle with me - my duty - and don't ever believe that I will depart by train out to another state." Dr. Marie Equi on the Cannery Strike, and the state's attempt to run her out of town.



Dr. Marie Equi

is by far one of the more amazing figures in Portland history. A female doctor at the turn of the century, a lesbian, a mother, an abortionist, a good speaker, a militant, & a fighter. I like Dr. Marie. I like that she would get really angry and threaten to kill people. I like that she continually took risks and chances to fight for what she believed was right. I like that she would seem arrogant and egotistical, that she would challenge the powerful men of Portland. I like that when she was bed ridden and out of the front lines in the 30s and the police compiled a list of

virus will do the work!"

The sheriff, the chief of police, and 'personal friends of Dr. Equi' had decided that she would leave the state instead of standing trial (a common tactic against Wobblies & radicals). When Dr. Equi was taken to the depot she was pissed and demanded to go back to the jail. She stayed there three days and then gave bail. She was never brought to trial.

IWW harassment increased markedly after this battle. With Wobblies being picked up and charged for vagrancy while walking down the street.

On July 26th there was an open free speech meeting at the Gypsy Smith Auditorium (on 19th & Taylor) where reportedly 3000-5000 people showed up. Speeches were given and resolutions passed (one asked for recalling the mayor). One week later the free speech prisoners were dismissed of all charges. With the packing season almost over & a healthy supply of scabs, the canneries strike died quickly afterward.



Other notable IWW actions of 1913:

Two reported cases of dining & dashing. The first one sounded well orchestrated, when 40 Wobblies walked into a very posh restaurant and said, "Give us everything you got & Mayor Albee will pay for it." They were escorted out of the restaurant by the police. The second instance sounded a little more spur of the moment and possibly drunk. 7 wobblies walked into a 24 hr. cafeteria at 4 AM and did the same thing after they ate. All 7 were caught a few blocks away and got 1.5 days in the slammer.

One Wobbly was also arrested that year for selling red books at an evangelist meeting. His books were taken away and he was fined as well.

They helped organize an Unemployment League, who petitioned the government for aid in this depressed year. Three thousand were organized by the end of 1913. In December, 200 men stormed city hall to demand that the city council provide housing and blankets to 1000 homeless people. No help was provided. In January, a protest (referred to by the papers as the unemployed army) marched to Salem. On January 12th the second unemployed army was leaving the city and blocked traffic downtown. They were rushed by a squad of policemen and beaten.

Six days later 1,200 unemployed people squatting in a city owned building (once again the Gypsy Smith Auditorium) were forced out at night in the rain.

In 1917, President Wilson, reneging on a campaign platform, entered the USA into WWI. The IWW was fiercely anti-militaristic, seeing the war as imperialistic and "for the bosses."

They actively organized and struck during the war.

There were several new laws, superficially to protect the country from espionage, but their aims were to cripple the increasingly militant industrial labor movement. In 1917 congress passed the espionage act proclaiming it illegal (with a penalty of up to 20 yrs. imprisonment) to willfully cause or attempt to cause insubordination, disloyalty, mutiny, or refusal of duty in the military... or shall willfully obstruct the recruiting or enlistment of the USA... it was also illegal to be foreign born and be a member of an organization like the IWW.

In 1918 congress passed the Sedition Law, making it a crime to criticize the government, the constitution, the military, the flag, or military uniforms.

In 1919 the Oregon legislature passed its own Criminal Syndicalism Law, making it a crime to join any organization advocating insubordination, treason, revolution, etc...

It was a hard and active time for the IWW.

In June, 1917 the IWW, in a joint action with the AFL, lead a strike all over the Northwest for an 8 hour work day for lumbermen. An estimated 50,000 workers walked out. Most of the mills in the Portland area shut down. Both federal and local law enforcement agencies descended on the IWW in the northwest. US soldiers were brought in to scab in lumber camps, and at this point the IWW leadership urged striking Wobblies to give up the pickets, and continue obstruction and sabotage on the job. It was a very effective tactic. The 8 hour day was won, but due to federal and employer suppression, the IWW was effectively knocked out of the lumber game on a large scale.

Feb. 23rd, 1918 - IWW Headquarters of Portland raided by a US Marshall, the secret service, and the city police. The building was trashed, records sacked, and 24 were arrested & charged with "conspiracy to bring a reign of terror on the northwest." This was in direct responses to the IWW's attempts to reorganize in logging camps. The newspaper articles relating to this case document military intelligence spying on the letters between organizers in Spokane and Portland. In the letters the two organizers speak of the need to send a Japanese Wob down to southern Oregon to try and organize some Japanese loggers, of different ideas on sabotage & agitation, and also of a revenge plot against a scab. The men were brought to trial and convicted in the court in Police HQ. After the trial was over there were "stickerettes" found all over depicting the workingman in bad shape.

Feb. 10th, 1919 - One man was arrested in his apartment for possession of an IWW banner (that he was paid to carry) announcing a meeting. The mayor and police subsequently outlawed banners for strikes & worker's meetings. The police also raided IWW HQ that day & seized literature. 1000 came to the meeting that night braving heavy police presence & a stink bomb.

Feb. 26th, 1919 - IWW HQ raided by police. 22 arrested. 3 boxes of stickers confiscated.

Nov. 21st, 1919 - 22 Wobblies arrested and charged in a raid at the Council of Workmen, Soldiers, & Sailors on west 2nd street. Evidence in the indictments was possession of IWW membership cards. Four of the men were also charged on separate conspiracy charges relating to the recent IWW Centralia massacre. Allegedly the four Wobblies had called a cab to drive them to Centralia, had bound & gagged the cabbie, and then sang IWW songs to him the whole ride up. Once in Centralia they ditched the cab & returned a few days before Armistice Day (the day of the massacre). At the trial:

The judge: "I presume you're sorry now that you didn't stay in Centralia."

Charles Stewart (one of the IWW defendants): "I'm sorry that I was born where the upper class have all the rights."

Although these were the only instances reported in the papers, we can assume that there was continual harassment of Wobblies, hoboes, & radicals on a daily level. Mayor George Baker bragged that he had exercised "a firm hand in the extermination of the IWW members congregated in this city."

In 1922 the International Longshoremen Association and the Marine Transport Workers walked out, almost 1000 strong.

The MTW was a branch of the IWW with about 250 members. There is conflicting information about this strike, but as best as I can ascertain, there was quite a bit of resentment towards the ILA from the IWWs, because the ILA was a nepotistic trade union. At best we can assume their were some union problems on the waterfront. What is certain is that Mayor Baker used this strike as an opportunity to put the red scare at a fever pitch, claiming that an army of 25,000 IWW Bolsheviks were marching on Portland. If only we were so lucky. The mayor ordered the police to raid the picketers & every man with an IWW card was sent to jail (over 500). Many were not longshoremen, but simply had come down to express solidarity. IWW offices & homes were raided, records destroyed, trains were checked for incoming Wobblies, and street harassment was at an all time high. Most of the arrestees were taken to the edge of town and told to stay out. The raids and harassment ended two weeks later suddenly, when the remaining strikers gave up. It was a great loss to both unions. The IWW was shattered, and the ILA lost control of the hiring hall.

The last major acts of the Wobblies locally, was in 1923 & 1924. In efforts that were humorous and overtly political, the IWW carried on a campaign against speak-easies. The IWW claimed altruistic reasons, but it was widely thought that it was done in response to suppression, as many of the prominent businessmen in town had a large stake in bootlegging. And by all accounts it worked on a short term basis as IWW harassment would cease temporarily.

After this the IWW, not just in Portland but nationally, began to wane. Continued harassment, the slight centralization of power within the party in the late teens, changing industry, and the loss of most of its charismatic leaders (due to exile, jail, & death) left the IWW weak.

In the 1970s it had a resurgence here in Portland. There was organizing at JC Penney's and Dunkin Donuts. There was an Albina branch, with several Panthers involved, that helped start the Albina Day Care Center. Solidarity was an IWW paper published here twice a week, and there was a local monthly women's IWW paper.

The IWW is still active here. With the growing service industry and the huge marginalizing of corporations, industrial unionism makes a lot of sense.

Why the Strike of 1934 is amazing

After the two longshoremen's union were broke in 1922, conditions for working on the docks sucked. The hiring was done daily in company controlled hiring halls, the Big Hall or "Fink Hall" (because this is where most of the scabs of the '22 strike worked from). In this hall companies would hire gangs. Gangs were organized by function (log, steel, cargo, lumber, etc.). The majority of the men (1000+) worked out of the Little Hall, not affiliated with a gang. They would be hired to fill in when jobs or gangs needed extra help. These men had a harder struggle to make a day's wage. Most militant unionists were in this category (a lot of ex IWWs) as were those who complained, fucked up, talked back, slackened in the presence of the boss, etc... The work available was sparse, the hiring hall was crowded, and you'd be lucky to get two shifts a week. Those who did work, worked hard for bad wages (85 cents an hour) and long hours (a 15 hour shift was common and could last up to 36 hrs.).

The only port that still had an active ILA union was Tacoma, and when they had enough money they would send organizers to other ports. In 1931, Paddy Morris came to organize the Portland waterfront. Within two weeks 7000 men had signed up, but Morris was on the clock. When the money ran out, Morris split town. The union, mostly young men with no experience in organizing, fell apart. One of the Portlanders left in the wreckage was Matt Meehan.

Meehan was experienced in the maritime industry. He'd worked as a sailor, organizing in the IWW. But the sailing life wasn't for him, "...because, boy, that's not for human beings; the hardships, the conditions, you know. No one but the Scandinavi-

Portland's 'reds' and she wasn't on it she called the chief of police and threatened to sue him if he didn't put her name on top as "Dr. Marie D. Equi, Queen of the Bolsheviks." Basically I like that Dr. Marie Equi was a kick ass revolutionary Portlander.

Marie Equi was born on April 7, 1872 in Massachusetts. Both of her parents were working class immigrants; her mother was Irish and her father was Italian. She was brought up by both her parents with progressive ideals. Her father was active in the Knights of Labor and had fought against papal rule in Italy. At the age of 13 she was struck with tuberculosis. She went to live in Florida with the relatives of wealthy family friends. A year later she went to Italy to live with her grandfather. When she was 17 she came back to the US, and a year after that (1890) moved to the Dalles with a friend who had been promised a teaching job at a school. When they got to the Dalles the superintendent of the school denied that he had a job for her friend, so Equi got a horse-whip and beat him in front of large crowd of locals until he promised to give the job to her friend.

While living in the Dalles she studied for entrance exams to medical school. She wanted to be a doctor, not the most accepted thing for a woman of her background. In 1900 she was admitted and entered med school in San Francisco. She transferred one year later to the University of Oregon when they changed their policy and allowed women to enroll. She graduated in 1903, set up a practice in Portland becoming a doctor for poor women and children. For the next ten years she was a prominent activist in women's suffrage and other progressive movements. She went to San Francisco after the earthquake and became the first woman in the US Army to get the title of "Doctor" for her work there.

In 1906 she became the lover of Harriet Speckart, whom she would be involved with for the next fifteen years.

In 1913 she became involved in the Cannery Strike through one her patients. This event was very important in the politicization Dr. Equi. She entered a fight for poor women who were making, at best, half of a subsistence level wage. She was beat up by police. Her free speech rights were taken away. She was arrested. She got into confrontations with city leaders & cops. She was beaten, abused, and interrogated by the police in jail. Her name was dragged through the press. And probably most importantly, the strike failed.

It was also the beginning of her work with the IWW, whom she worked with over the next decade. Dr. Equi was not a Wobbly, as she was a professional. "I take care of the boys." She spoke regularly for the IWW and other causes around Portland, on the streets and in halls. In 1915 she and Harriet Speckart adopted a baby girl, Mary (claimed, by Equi to be the daughter of Wesley Everest, an IWW martyr), whom Dr. Equi would bring on stage with her when she spoke. She helped the IWW campaign for lumberworkers. She was for prison reform and against the death penalty. She assisted in organizing & supporting the unemployed in Portland. When war broke out in Europe in 1914 she was staunchly against US involvement, going so far as to campaign for Woodrow Wilson because of his anti-war platform.

June 4, 1916 was Preparedness Day, where hundreds of thousands marched for the US to enter the war across the country (15,000-20,000 in Portland). During the parade Dr. Equi joined in with a banner she had made herself. "Prepare to die. Working men, JP Morgan & Co. Want Preparedness for Profit!" She was attacked as was her banner, and she allegedly crumpled up a flag when it was forced at her. She was arrested, but quickly released. Later that day, with litterer's boots that she had borrowed from a friend, she scaled a telephone pole, unfurled another banner which read "Down With The Imperialist War" and started speaking. The police couldn't get to her so they called the fire department to get her down. Dr. Equi gave her whole speech, as the firemen dragged their feet coming, because she had given services & help to their girlfriends & wives. The police didn't arrest her when she came down.

Also at this time Dr. Equi began providing abortions to any woman who needed it. She was friends and neighbors with Dr. Ruth Barnett (author of *The Wasp* On My Doorstep and subject of the book *The Abortifacient*) Throughout her entire life